# The Baptist Kerord

"THY KINGDOM COME"

OLD SERIES

Jackson, Miss., March 23, 1939

VOLUME XLL. No. 12

## Who's Who and What's What

This month Dr. W. B. Riley celebrates his forty-second anniversary as pastor of First Church, Minneapolis. He is also president of the Northwestern Training School.

Pastor H. M. King of Calvary Church, Jackson, is back at home in better condition than for some months, after a short stay in the Baptist Hospital in Memphis.

It is reported that Major Calvin Wells of Jackson knows four men who are willing to bequeath \$300,000 to Christian education if the constitution can be changed so as to permit it.

We confess to astonishment at hearing that the North Carolina legislature has voted to legalize slot machines, induced by the prospect of revenue. A state is poor indeed that has to be supported by gambling.

First Church of Clarksdale has just wiped out a twenty-five year old debt of \$15,000 on the church building. Pastor N. D. Timmerman and the church members are happy and face the future with joyous assurance.

Pastor G. W. Smith reports great progress at McAdams. A W. M. S., a G. A. and a Sunbeam Band have been organized. Many are attending the prayer meeting. Last week there were 52 at prayer meeting and 21 churches represented. Most of the visitors were students from the school. All obligations are paid on time and the treasury has a balance.

"Dr. W. C. Tyler assisted the Myrtle church in ordaining Professor J. B. Henderson and Guy Williams as deacons of the church on the first Sunday and the pastor, Rev. Percy Ray conducted a Deacons' school last week for the deacons, teaching them the book "Office of a Deacon," by Dr. J. T. Henderson, which was very successful and strengthening to the board of deacons."

Wallerville Baptist Church has just completed the revising of their church roll by requesting only those who were interested in the church to let their names remain on the roll and as a result on Sunday night a revival broke loose and two fine men were saved. The pastor, Rev. Percy Ray says that he is convinced that if the churches will clean up their rolls that a revival will break out because he knows this by experience.

Our Mississippi men who are finishing their work in the Louisville Seminary in May are: A. T. Engell of Marion, W. E. Ferguson of Calhoun City, R. E. Lee of New Hebron, C. E. Talbert of Meridian, and W. G. Winstead of Philadelphia. These men would naturally prefer to return to Mississippi, and we believe our churches desire their services. They are personally known to the editor, and he has great pleasure in commending them.

The march of German soldiers into Cezoslovakia is a continuation of Hitler's plan to possess or control the Danubian countries in the east of Europe. It follows upon the heels of the Munich settlement and violates the pledges made at that time. But what care imperialistic dictators for their pledges. He brushes aside the protests of Chamberlain as straws. He is carrying out the dreams of the former rulers of Germany, which simply as dreams helped to bring on the world

FIVE THOUSAND CLUB By Miss Fannie Traylor

Several years ago I had the privilege of standing before a show window of a rug manufacturing establishment. In this window was a weaver busy plying his trade. The rug was only partially finished but we could determine the beauty of the pattern by what had been done.

He was using many bright and beautiful colors that were pleasing to the eye but the prevailing one was somber and would not have been chosen by the average person, yet when it was mingled with those brighter tones, the result was gratifying. We were led to see the necessity of the somber thread.

How like our denominational program! Some of us would like to use only the colorful threads of the Cooperative Program and give all our substance for the support of all causes through that channel because it enables us to give according to the needs of all causes. There are others of us who would choose only those rich, rare colors representing our Weeks of Prayer for Foreign, Home and State missions because they are so satisfying to the soul. These tones we have chosen are necessary, but there is another thread that must be woven into our state denominational program to give strength and beauty to the whole. It is that of the 5,000 Club. To some of us this is a somber color, for we do not like the word DEBT. To many of us who have stood by and watched the effect this 5,000 Club thread has already had on the morale of our people by enabling us to pay the principal and interest of our bonded indebtedness as it has fallen due, it has become a thing of beauty and a joy forever.

The 5,000 Club fits into our pattern, adding the necessary coloring because it enables us to take care of our obligations and at the same time support all causes adequately.

The Woman's Missionary Union agreed in the beginning of this movement to secure and maintain 2,500 memberships. We secured the members but have we kept them active?

The weaver had not finished his weaving but he continued on the same pattern and I am confident he did not quit until the whole rug was finished and the pattern completed. Are we ready to continue the good work that was begun in us a few years ago?

Some one sent us a copy of a poster being distributed over the country advertising the Cotton States Fashion Exhibition beginning on Sunday, March 12 at the Peabody Hotel in Memphis. It is an audacious defiance of all Christian sentiment and belief and violation of Christian practice. Of course we do not expect business organizations to preach religion, but we have always been accustomed to their giving decent regard to the opinions and feelings of Christian people. But here is a dance put on on Sunday which is an outrageous and indecent challenge to the faith and practice of many Christian business men. We have no sympathy with any anti-semitic propaganda, but we do believe that Jews are largely responsible for wrecking the morals of our people by virtue of their large influence in business, and their virtual control of the motion picture industry. And yet we are urged to cooperate with Jews and Catholics to save the morals of America!

Bro. E. C. Williams was with us Thursday night in a large S. S. Workers Conference. Thursday afternoon he held a conference with Clarke College students. Interest is growing and finances improving—from 225 to 260 contributors every Sunday.—R. A. Morris, Newton.

The members of the Woman's Missionary Society of the Leland Baptist Church within the past few weeks have visited every home in Leland in behalf of the church. At a recent service, the pastor, Rev. James B. Leavell, baptized six candidates, and others are now awaiting baptism. The church is looking forward to the coming of Dr. Douglas Hudgins, pastor of the Broadway Baptist Church of Fort Worth, Texas, who will hold the revival meeting beginning June 12.

The conviction of Hines, a leader of the Tammany forces in New York may make another president of the United States. Samuel Tilden was elected president by popular vote in 1876 after the conviction of a Tammany boss in which Tilden was the prosecutor. Fortunately the men who have fought Tammany are the ones who found favor outside of New York, though that embodiment of graft manages to control the city a large part of the time.

Mrs. K. D.P'Pool of Hattiesburg gave a dramatized presentation of the book of Job Wednesday, March 8th, to a large appreciative audience in the auditorium of State Teachers' College, sponsored by the Religious Department. Mrs. K. D. P'Pool was for many years head of the Speech Departments of Mississippi College and then Mississippi Woman's College. She has many former friends and pupils throughout the state who will be interested and inspired to know that at the age of 74 she is carrying on with her work.

Surely Baptists everywhere, these days, are much in prayer for a great Southwide revival. But, on behalf of the Baptists of New Orleans and vicinity, may I not ask, brother editor, for a daily interest in the prayers of you and your readers for our simultaneous revival, March 26 to April 9 in 21 of our churches and at several mission points? We want you to share with us, through your prayers in the conflicts and victories of this campaign. Please, brethren, do not fail us.—J. W. Dickens, Promotional Missionary.

Dr. W. C. Tyler of Blue Mountain very acceptably supplied the pulpit of the Clinton church Sunday morning while Pastor J. W. Middleton was helping in the meeting at Blue Mountain. On Sunday evening a musical program was given by the junior choir of Vicksburg First Church and the juniors in the Clinton church. Then the B. S. U. council held an installation service in which about forty young men of Mississippi College were inducted in the various offices in the religious work of the church and college for which they had been chosen.

Under the capable leadership of Mrs. J. M. Taylor, our mission study leader, a most worthwhile day was spent in studying missions at Briar Hill Church, Rankin County, Sunday. 73 attended the following classes: Dr. R. B. Gunter, for the men's class, studying "Helping Others to Become Christians." In addition to the large men's class the following W. M. U. classes were held: Mrs. J. L. Johnson, W. M. S., "Helping Others to Become Christians"; Mrs. R. B. Gunter, Young People, "Going Forward"; Miss Edwina Robinson, G. A.'s and R. A.'s, "Five Times Ten"; Ruby Taylor, Sunbeams, "The Chinese Boat Baby."

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#### NORTHWEST MISSISSIPPI CONFERENCE ON EVANGELISM

Marks Baptist Church, George H. Gay, Pastor, Thursday, March 30, 1939.

Arrangement Committee: H. L. Martin, Senatobia, chairman; F. M. Purser, Oxford; N. D. Timmerman, Clarksdale; N. G. Hickman, Indianola; G. E. Wiley, Grenada; James B. Leavell, Leland; George H. Gay, Marks.

Morning Session

9:30—Worship, J. H. Pennebaker, Sumner. Preparing for the Revival.

9:45—Prayer and the Revival—J. W. Lee, Batesville.

10:00—The Census, Publicity and Tracts—L. E. McGowen, Merigold.
10:15—Enlisting, Training and Organizing

Workers—J. H. Kyzar, Drew. 10:30—Using Our Organizations—W. C. How-

ard, Water Valley.

10:45—Overcoming Difficulties on a Rural
Field—C. C. Carraway, Arcola, Missionary, Deer Creek Association.

11:15—General Discussion—Conducted by J. E. Kinsey, Lula.

11:45-Singing and Prayer.

11:55—Sermon, "What Does It Mean to Be Lost?"—I. D. Eavenson, Cleveland.

12:30—Closing Prayer.

#### Afternoon Session

2:00—Worship—J. H. Pennebaker, Sumner— Conducting the Revival.

2:15-Revival Preaching.

2:30—Music in the Revival—Chas. O. Cook, Hernando.

2:45—Special and Extra Services in a Revival—William O. Beaty, Coldwater.

3:00—Using the Bible in Soul Winning—A. T. Cinnamond, Senatobia.

3:15-Singing-Following Up the Revival.

3:20—Conserving the Results of the Revival
—J. R. G. Hewlett, Charleston.

3:35—Helping the New Christian—J. J. Burson, Shelby.

3:50—Our Aim—the Perennial Revival—D. L. Hill, Holly Springs.

4:05—General Discussion—Conducted by C. S. Thomas, Duck Hill.

5:00—Half Hour of Prayer.

5:30-Adjournment.

#### Evening Session

7:30—Worship—J. H. Pennebaker, Sumner.

7:50—The Joy of Soul Winning—Frederick E. Smith, Greenville.

8:20-Singing and Prayer.

8:30—Address—Secretary D. A. McCall, Jackson.

9:30-Prayer and Adjournment.

#### Note With Care

Every pastor and church worker in Northwest Mississippi urged to attend.

Come early and stay through. Every speaker expected to begin and close as scheduled.

Periods of prayer and general discussion very important. Come prepared to take part.

We furnish our own meals during the day. Marks will gladly provide entertainment for those who wish to remain overnight. Address Pastor George H. Gay, Marks.

Rev. Jno. Thompson, formerly of Meridian, but now of Lena, Miss., who was ill in the Baptist Hospital for five weeks, is now at home and doing fine. His family and many friends are truly thankful to God that his life was spared. He will be 79 this month.—Mrs. Clara Thompson Cinegarer, daughter, Shaw, Miss.

Pastor Farr and the church at Carrollton are making good preparation for the meeting which begins the first of April. Already twenty school trucks have been engaged to bring the people in from every direction all over the country. And a good part of the money has been subscribed for the expense of it. Prayer is being made daily for the meeting. The pastors over the county are showing their interest in the work and cooperating. Services will be held in every consolidated school building in the ocunty every morning.

#### MODERN CULTS By A. L. Goodrich

(In this and the six following articles we propose to discuss briefly some modern cults that have taken root in America. Prof. S. B. Thompson of Vanderbilt University is responsible for arousing our interest in these cults and in their dangers. It was a series of lectures by him that first led us to do some research concerning them.)

1. Why Study Modern Cults?

One definition of a cult is, "A cult is a body of believers grouped around an idea that works, an idea generally revealed by a prophet set forth in sacred oracles, and preserved by reverence, piety and the authority of the governing body."—Ferguson, "The Confusion of Tongues."

Another writer calls them, "bootleggers of religion."

Webster's definition is: "Great or excessive devotion to some person, idea or thing, especially such devotion viewed as a sort of intellectual fad or as the enthusiasm of a body of self-constituted admirers or followers.

Cults Are Becoming Widespread

In a large metropolitan newspaper much (often 50% or more) of the space allotted to church announcements is given to some of the many forms of modern cults. One issue had announcements from the following:

1. Transcendent Science.

2. Ultimate Thought Society.

3. Culture of Isolam.

4. Spiritual Temple of Light and Truth.

5. Philosophical Church of Natural Law.

6. Christ of Physic Research.

7. Spiritualists.

8. Russellism.

9. Theosophy.

10. New Thought Society.

11. Christian Science.

12. Unity.

13. Liberal Catholics.

14. Sweedenborganism.

15. Atheism.

Some startling and miraculous happenings were promised. For instance. Transcendent Science, (and as per the ad—The World's Greatest Thought Discovery) promised "To teach you how to solve any problem overnight. Results practically guaranteed. Instantaneous demonstrations possible." The fare at the Lodge of Theosophists was Fate and Freewill: Can a Man Control His Own Destiny? How can He Develop the Will? The First Spiritualist Church had as its subject, The Intellectual Life of a Spirit." The American Raw Food and Health Association was to reveal, A New Discovery in Brain Breathing, "So that you may live 150 years."

In Detroit the following subjects were listed: "The Orpulent Consciousness," "The Spiritualism of Shakespeare," "The Voiceless Code of the Cosmos," "The Godlikeness of Divine Metaphics in Business." Within one week in a city of neighboring State the founder of one group and a nationally known leader of another made addresses. Every Sunday there is a world-wide broadcast of a sermon by the leader of a "famous cult."

The pages of religious announcements of the average city newspaper show the epidemic of curious cults. Hardly a day passes that some new cult is not announced. For instance, a New England girl fell into a trance. She told her parents that she could communicate with the world of spirits. For days, she lay in a coma. The father claimed she was an angel, but the doctor said, "Epilepsey." Soon she was hailed as a means of communication between two worlds and her father became the keeper of sacred mysteries! Thus cults are formed.

Further information about the widespread movement of cults can be found in the following books: Gaines, Glen Atkins—"Modern and Religious Cults and Movements"; same author, "Religion in Our Times." Charles W. Ferguson, "The Confusion of Tongues"; George Bartlett Cutlen—"Three Thousand Years of Mental Healing."

We need to consider these modern cults because without this knowledge we cannot get an adequate picture of the American Religious scena Many think only the orthodox religions are active. Again, Christianity is being very definitely influenced by the cults. Some orthodox religions are more active in distributing literature because of the same kind of activity on the part of the cults. Also, it may help us to discover some of the needs which are inadequately met by the churches which gives some cult an argument for existence.

Furthermore we should study them because they tear down the work of the years and can turies which has been established by the churches. Not only do they try to undermine the established churches, but they do nothing to upbuild. We charities are fostered by them, no hospital established, no Christian schools supported. And they do nothing constructive for the building of the Kingdom. They seek their recruits among those of the orthodox faiths, unmindful of the multitudes yet unreached. Few, if any churched buildings are constructed.

Finally they become a clan or clique of selfrighteous laying claim to the only perfect and complete understanding of God.

2. Why the Rapid Growth of Cults?

Most of them have promised to demonstrate religion through some sensible or tangible experience. Usually the cult is attested by some sign. Often they offer to do something that the churches make no pretense of doing. Sometimes it is something that churches could or should do. Most of them guarantee to solve any problem as indicated by some of the subjects mentioned above.

They have interested themselves with the actual not the imaginary problems and desires of the American people. The reader is again referred to the subjects previously mentioned.

Calvary Baptist Church, Tupelo—343 in Sunday school. Largest in the history of the church New addition just completed for Young Men's Bible Class and Young People's Department.—Ora Slocum, Secretary.

As an alumnus of the University of Mississippi this writer protests against the purpose of the students of that institution to put on a Sunday show in Memphis. The Lord's day is a symbol of the sovreignty of God, and desecration of it is defiance of his authority and treason of his government. Yes, we need a revival, one that will put the Christian element in education.

Just give your folks a chance for an extra mission offering on the 26th, the last Sunday in March. You need not urge them to give. Those who wish to give will not need any urging; and if there are any who do not wish to give, they might get sore. The Lord does not want any money that is forced out of people. The Lord loves a cheerful giver. This is a love offering, as all our gifts to God ought to be. The last Sunday in March is mission day in all the Baptist churches of the South. Don't be tenderfooted about suggesting it. The Lord's people are glad to help in a good cause and this is a good cause. Put on a program and then gather up the offering. "They shall be happy in the doing."

Why have a special offering for missions? Will not our regular budget and the regular Cooperative Program do the work? The Cooperstive Program is the mainstay of our work, and must by all means be kept functioning regularly. But there are not half of our people giving through the Cooperative Program. Let them g any way they wish to give. And be sure to give them an opportunity to give. This special mission Sunday is a good opportunity for them. The money is to be divided between Home and Foreign Missions, unless any giver prefers to designate it. There are very few of those who give through the Cooperative Program who go the limit of their ability. And as a rule those who give in this way rejoice in the opportunity for an extra gift. Don't deprive anybody of this privilege Mississ

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## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b.

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

When a boy, I read the story of a man, a boy nd a donkey. Remember? Trying to please folks hey rode the donkey, the donkey "rode" them. hey did everything but ride each other. No need or that. Their critics took care of that.

Ephesians 6:6-7: "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the ill of God from the heart; with good will dog service, as to the Lord, and not to men." Yet, Paul said, "I am made all things to all en, that I might by all means save some." I Cor. 9:22. This writer believes if a leader loves e people, plays "fair" with them, he can say nd do anything needful and "get by" with it. He has found it so with people who count!

No need for "wire pulling" in a church or a enomination if there the Spirit is allowed to pull."

How "church politics" shames the Lord Jesus! His spilled blood must cry out against it!

II

I believe in keeping down "overhead" so-called. To find out how much that was practiced, just ook at the churches I led as pastor. No extra employees, save a janitor. We let a "paid song eader" go soon after coming to the field here in Jackson. I never have believed in, nor practiced, vasting the Lord's money. Of course, the larger churches need more employed leadership.

Such church funds, as tract funds, put wholly n my hands by the church, were not only never ver spent, but were never fully spent. If you are, write T. V. Gamblin, church treasurer, Philadelphia, Mississippi, for actual figures. Write or call Mrs. L. R. Williams, financial ecretary at the time, Jackson, Mississippi.

Some of the Lord's money is wasted. No doubt about that-by church members, and denominational leaders. Churches even misappropriate the Lord's money! Persons rob God!

I cannot agree, however, with all I hear about overhead." Is the pastor's salary overhead? Mine as a State Missionary is identical with his. preach the same gospel, expect the same results, and over a wider area. Is the church buildng fund overhead? Is the literature expenditure in the local church overhead? It is for the same purpose in State Missions.

A source of grief to me in the pastorate was that so much of the Lord's money stayed at home. challenge was frequently sounded from the pulpit, about that matter. We made progress slowly but surely, as records will show. Inestigate them all!

Brethren, by working together, putting the ord first, forgetting selfish desires, using sane, spiritual, successful business methods we may do ome real good in the Lord's Name here in this atter.

This writer for twenty years, pastor in your hidst, never led a church into a wild financial cheme, nor into recklessly spending His Lord's money. He will not do it with Mississippi Baptists.

III But we are such silly economists these daystraining at gnats and swallowing camels. Scienists and Russelites and Adventists are scatterng their literature everywhere, in the country, reading rooms, in depots, under doorways in he cities, and we fuss over a Baptist Record in le waste basket.

Baptists need to read the Bible, all the Bible ith eyes wide open, and hearts warm to receive. latt. 13:1-23, for instance. Jesus here recognizes only 25% efficiency! Jesus cleansed ten lepers,

thereby receiving the full blessing-Luke 17:11-19. Would you call that 10% effectiveness?

Yet, we have actually met church folks who registered 0% in activity because they were afraid a little of their effectiveness in participation would be lost. We need to aim straight away at 100% efficiency, but we had best not wait to begin 'till we attain it.

IV

My experience has been, that you get along by loving the people, telling the people the truth about their work, playing fair with them, allowing the Holy Spirit full sway and play, rather than substituting wire-pulling, etc. We shall continue in that belief, therefore, in that practice.

We have received replies from both our Senators and all Congressmen regarding the Social Security resolution adopted at Clinton. Some felt as we did. All promised to study it carefully.

District Evangelistic Conferences ahead: Southwest, at Brookhaven, March 27-28; Northwest, at Marks, March 30; East Central at Macon, April 11-12; West Central at Durant, April 20-21.

VII

Your Secretary has recently been in the following unreported meetings: Jasper County Association meeting in the beautiful building at Bay Springs, S. E. Sumrall, pastor. Seven of 19 churches represented, four pastors present, ladies served fine supper!

Prentiss County meeting and two services at Booneville, brother Thompson, pastor. Bad weather, but interested-congregations, good fellowship. Back later for revival.

Simpson County meeting, at Mendenhall in another splendid new church building, C. C. Jones, pastor. Three of five pastors present, eleven of 38 churches on hand, good spirit.

Madison County meeting at Canton, eight of eleven churches present with seven ministers. Good crowd. In Canton at 11 a. m., C. Z. Holland, pastor, house filled; two additions. At Flora at 7:30 p. m., Howard Spell, pastor, fine folks; two hold up hands, "I am lost, pray for me."

Philadelphia before W. M. U. in last service of Week of Prayer. Loyal women.

Laurel, to Sunday School Convention, one of the best ever-great throng of people-marvelous program. Thanks, brother E. C.!

Hot Coffee, (yes, sirree, I preached at Hot Coffee) school auditorium filled. Good interest. One lost, asked for prayer.

A week night at Philadelphia by request, two, a man and a boy for baptism.

Calvary, Jackson. Dr. King being ill, his assistant, brother Brown, presided. Good crowd, great church, one addition. That evening, out at Northside. House packed, brother Metts, after serious illness was back-three additions.

Utica with Pastor Owen Williams, in small group of churches meeting. About four churches and three pastors present. Good interest. Several

Good all morning meeting at State Hundred Thousand Club representatives, Dr. Dillard and Dr. Holland leading. At First Church in Jackson, in lovely house of worship. Ladies served delightful plate lunch. Thank you, Dr. Hewitt.

#### -BR-ARE WE MISSIONARY?

-0-Jesus before he went back to the Father issued his marching orders for his church. In Matthew's Gospel we are told to, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matthew28:19,

In the Acts, Jesus gives his final marching orders. During the last meeting with his disciples he said: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all

and only one returned to "give glory to God," Judea and Smararia, and unto the uttermost part o the earth." (Acts 1:8).

With these passages as a basis, we should no doubt raise a few questions and try to answer them. What is meant by Missions? The common accepted definition is: sending someone out to a field, that is, into a community where no religious work has been done, or is being done. It is thought by some, that one must be sent to some foreign field if he is to do mission work. Others think it should be done in the homeland only. Our Baptist brethren who constitute the Southern Baptist Convention, believe missions to mean working both in the homeland and on the foreign fields. Therefore we have what we choose to call a Cooperative Program through which every individual church and church member can have a part in carrying on our mission work.

I take the position, that work done for our Lord, regardless of the place, is mission work. We are told by our statisticians that even Mississippi has far more non-church people than church people living within her borders. We are told, that other states in our nation have a much larger non-church membership living within their borders than church people. This being true, should we not clarify all our work as mission work. At least, regular and special mission work. It seems to me if we classify all our work as mission work, our people as a whole, will have a different attitude toward our Lord's Redemptive Program.

No doubt the next question we should raise is, Who should be a Missionary? Many of our people believe the American boys who went to France won the war. No greater untruth was ever thought or uttered. I say give those boys who went across and fought, if they went across they fought, all the honor deserved. But we must not forget the fact, that the many older people who remained at home working and spending wheatless, meatless, sugarless, sleepless and many other sacrificial days, had as great a part in winning the World War as those who actually did the fighting. What am I saying? I am saying the great host of people who make it possible for a man or woman to go to some Home or Foreign Mission field is as much a part of that Mission work as the man or woman who actually goes out and does mission work.

These passages given by Jesus teach me that every saved person is a missionary, or is expected to be a missionary for our Lord. As servants of the Lord, each should be vitally interested in the other person, every church, station or laboring place in the world. We should be willing to serve on any field anywhere regardless of the sacrifice our Lord may call upon us to make. Too many professed Christians are thinking too much in terms of their salaries, fathers and mothers, brothers and sisters, wife and children, yes their own lives and do not think enough about doing the will of God, the service to be rendered. Too many are thinking too much of self and selfish interest and not enough of the other fellow or the Lord's work.

A man who is a prominent pastor in our own state stated on one occasion, that he would not go on to school if he had to leave his wife and bables behind. His attention was called to the fact that we are to forsake all for our Lord. He stated he was not willing to do it. Brethren, until we reach the place we can put our Lord and his work first, our work, regardless how prosperous it may seem to be, is not acceptable to the Lord. The trouble with the world today, is not caused primarily, by the non-christian, self-conceited dictators, but the trouble is caused by the self-centered, self-conceited, non-sacrificial, selfish Christians. If every professed fol lowerer of God would live in accord with the teaching of the Bible and give of both time and money according to the teaching of the Bible, we would soon have a world ready to meet the Lord and would hasten His coming. Every Christian should be a missionary.

Another question we might ask: How can we be missionaries? This question has been an-

(Continued on page 7)

## **EDITORIALS**

N A MIRROR DARKLY

There are at least four passages in the New Testament in which a mirror is referred to, though in each case, according to our recollection, the word mirror is not used, but the word glass. But it is quite evident that the glass in these cases is a mirror, and a reflection or image of something is made to appear in the mirror. These passages are found in the thirteenth chapter of First Corinthians, the third chapter of Second Corinthians, the first chapter of James and the fourth chapter of Revelation.

In this article we consider the mirror referred to in I Cor. 13:12. Paul here says, "For now we see in a mirror darkly." Everybody recognizes this as a part of Paul's great chapter on Love, one of the most beautiful passages in any literature. He makes us to understand something of the nature of love by comparing it with other things. Everybody knows that this method of imparting instruction and portraying truth is in accord with fundamental psychology. Whether one is preacher, teacher, or artist the method of revealing truth is by putting one thing beside another (parable) or setting one thing over against another.

This Paul does from start to finish in the thirteenth chapter of First Corinthians, to set love in its place of supremacy, above every thing else. One of the things he compares it with is knowledge. This is done not only in this chapter but in other parts of the epistle. Remember that he says in a previous verse, "Knowledge puffeth up, but love buildeth up." But here in the thirteenth chapter he dwells at length on the comparison. He shows how knowledge has to be continually corrected by changing conditions and varied experiences, as between "when I was a child," and "when I became a man." He intimates that the knowledge of which we now boast will be displaced and corrected by subsequent developments. It is a constantly changing quality. But love is constant.

It is here that in speaking of knowledge he says, "We see as in a mirror darkly." And the margin of your American Revised Version substitutes the phrase "in a riddle." The word is the same as our word enigma. "We see in a mirror enigmatically, like a puzzle." That's the way things in this world look to most of us. They are a puzzle, an enigma. They often seem the reverse of what they are.

You know that if you look at yourself in a mirror, the picture is in reverse. The right hand of the image in the mirror is your left hand. And so with the eye and ear and everything. Everything is in reverse. The books on physiology used to tell us (probably do yet) that every image of objects before us is up-side-down on the retina of the eye. We've just got used to straightening them up and don't know it. So we are living in a topsy turvy world. At least we see it so. "Things are not what they seem." Alice in Wonderland is not the only person who lived in a queer world. The interest of that book is that it describes our own experiences in a strange world

Some will recall the story of the hero of "Les Miserables." Standing in front of a mirror he saw reflected some words plainly written. Looking down on the dresser in front of the mirror he saw words on a blotter which he could not dicipher. They had been made on the blotter when it absorbed the ink on a letter. On the page of the letter they had been plainly written. On the blotter they could not be read. But when reflected from the mirror they were restored as they were in the letter. A mirror is a thing that shows things in reverse.

Now Paul says that in this world our sources of knowledge present things to us as in a mirror. So they are a puzzle, an enigma. The truth is often hidden from us by the very things which were meant to reveal them. Jesus says, "Nothing was hidden but that it should be revealed." That is the reason it was hidden, or put into enigma-

tical form. It was to incite our interest, spur our curiosity, set us to the task of working out the riddle.

Didn't somebody write a book called The Riddle of the Universe? It is the business of students of nature, scientists, to work it out. And Jesus speaks of the "mysteries of the kingdom." And the apostle speaks of Jesus as "the mystery of God, even Christ." John says in Revelation something about "The mystery of God is finished." It will be finally unfolded. Was it Job who said, "Thou art a God that hidest thyself." The Bible tells us that God hides his truth, but it is the glory of kingly minds to discover it.

Do you like to work puzzles? Life is full of them. Just about everything is a puzzle. It is a fine exercise of mind to solve them. And the Bible still has rich secrets hid away in its pages. It is a great spiritual exercise to find the truth that lies deep in its pages. "The Spirit searcheth things, yea the deep things of God." "Things which eye saw not, and ear heard not, and which entered not into the heart of man. But unto us God revealed them through the Spirit."

## GLORY IN A MIRROR

The second reference to a mirror in the New Testament is that in 2 Cor. 2:18, where Paul says, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Here the figure of the mirror is brought in to show what one sees who looks into the Bible (in this case the Old Testament scriptures) having been properly illuminated.

Paul is speaking of the gospel ministry. He distinguishes it from the Old Testament ministry, that of or under the law. He describes the ministry of the gospel as a ministry of righteousness, that is one that actually produces righteousness; as a ministry of the Spirit; as a ministry that giveth life. This contrasts with the law. He says that Moses put a veil over his face, that the children of Israel should not look on the end of that which was passing away. And because the veil remains on the face of the Jews they cannot now see that the purpose of the Old Testament has been accomplished, being fulfilled in Christ.

In contrast with the unbelieving Jews, Paul says, "But we a.l, with unveiled face, beholding as in a mirror the glory of the Lord," etc. Believers see what is really in the Old Testament. All of them can see it, for it is a universal gift to Christians. They see in its pages the face of the Christ. They look into it as into a mirror and as they look the whole mission of Jesus begins to take form. They see that "they testify of him." They see that the "Spirit of Jesus is the testimony of prophecy," that rightly understood the significance of everything in the Old Testament comes to light in the person of Jesus. Its history is symbolic and prophetic of him. Its characters are reflections of him. Its commandments are his garments. Its sacrifices and ceremonies are images of him. Its promises have their meaning and fulfilment only in him.

From childhood I had heard people speak of seeing the face of a woman as they lokoed at the full moon. I didn't see it. But once when I was looking at the moon I saw it. The whole outline of the face and head took form and was as clear as a cameo. I have never had any trouble in seeing it since that time. It is singularly beautiful.

Paul says, "Whenever a man shall turn to the Lord (margin of the American Revision); whenever a man shall turn to the Lord, the veil is taken away." Moses and Elijah appeared with Jesus on the mount of transfiguration. Then a cloud overshadowed them. And when the cloud was removed, "Suddenly looking round about, they saw no one any more save Jesus only with themselves." To see anything correctly the eyes must be properly focused. And looking through a microscope, or telescope, or stereoscope the lenses must be properly focused. So does the Holy Spirit help us to see in all the scriptures

the face of Jesus, and to hear in every event of its history the sound of his footsteps.

Jesus on the walk to Emmaus opened the hearts as he opened the scriptures. "And the eyes were opened and they knew him." It take a spirit of revelation to know him, Eph. 1:1. And the recognition of him as the one of whom Moses and the prophets wrote, John 1:45, the is glorious. John says, "We beheld his glory glory as of the only begotten of the Father."

And that is why Paul can say, "Beholding as in a mirror the glory of the Lord." "The light of the knowledge of the glory of God in the fact of Jesus Christ, shines into our hearts," 2 Co. 4:6. Peter says, "We were eye witnesses of in glory." Jesus becomes radiant as a revelation of the true nature of God, his infinite mere, and grace, his purpose and promise of redemption and everlasting life; the fairest among ten those sand; the one altogether lovely.

And looking into this mirror of the word of God and so beholding the glory of the Lord (the Lord Jesus), we are ourselves transformed in the same image, the image which we see a flected in the Book, from glory to glory to

flected in the Book, from glory to glory. Here is our hope of becoming like him. It is in looking upon him; coming face to face with him in the word, absorbing the rays of his revelation, in bibing his Spirit, constantly influenced and transfigured by the vision of him. From glory to glory; it is constant, progressive. If the sur changes the color of your skin, the revelation of Jesus Christ will change the whole complexity

of your life.

### HIS NATURAL FACE IN A MIRROR

The third New Testament reference to a minute is in James 1:23. Here James is talking about the response of the believer to the word of Gold He has spoken of his eagerly hearing it. Then he says this is not enough. He must also be a doer of the word. And then he says that one who hears without doing the word is like a man beholding his natural face in a mirror. "He beholdedth himself, and goeth away, and straight way forgetteth what manner of man he was." This he contrasts with the man who "looketh im the perfect law, the law of liberty, and so continueth."

Here the Bible is represented as a mirror into which a man may look and see just the kind of man he is. Naturally one would say that is ex actly what a mirror is for, that one may se himself as he is. Mirrors are not made primarily that people may admire themselves. That's poor use for a mirror. A mirror is for the pur pose of enabling us to see ourselves as others see us; to find out what is lacking or wrong. And the reason, of course, for finding it out is that we may correct whatever is wrong. That is why people stand before a mirror, "continueth there in." It is not enough to glance at one's self. Take a good look. Look yourself squarely in the face, and turn around the best you can that you may get a complete view. Not a once over, but over and over. And keep on trying to correct the defects and straighten out the kinks until you have gotten yourself presentable. For it is the purpose of the Lord Jesus to present us to God without spot or wrinkle or any such thing.

The word of God is a mirror. It is called "the perfect law." First of all it is the law or pattern for us that we may be like God who is revealed in it. It shows us the outlines of character and conduct that are acceptable to him. It is "the perfect law." It tells the exact truth about us It will not flatter us. It calls things by their names and puts a finger on our weak and filthy spots.

It is called the law of liberty. It not only shows us what we are but what we ought to be. It not only condemns us for what we are but shows us how we may become what we ought to be. It is not simply the law of condemnation; it is also a way of deliverance, of freedom, of redemption. It is a faithful and true witness; it is also an evangel of hope. It shows us a "paradise lost"; and also a "paradise regained."

This mirror of the word of God is one that

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God is re The univers vealed. "Th creation of perceived th His everlast

e need to look into every day. There are not any people in our land who do not look into a irror every day. We all need to. We cannot be are that we are fit to appear in company unless e take a good look into the mirror. And there e probably none who'do not find almost daily mething that needs to be corrected before we pear in public. If we are as faithful in lookinto the word of God we will find a more al need met and supplied.

"Who can understand his errors?" Who would ver know them if we did not have a mirror like is? "Cleanse thou me from secret faults." The ay of cleansing is through the word. Soap and ater are a good thing to keep near a mirror. or to put it the other way, you generally have our mirror right over where the soap and water e. It is in connection with his estimate of the alue of the word of God that David says, "Keep ack thy servant from presumptuous sins; let hem not have dominion over me. Then shall I be pright, and I shall be clear from the great ransgression."

The second half of the nineteenth Psalm and he whole of the one hundred and nineteenth were ritten after taking a good look into the mirror f the word of God.

#### THE MIRROR BEFORE THE THRONE

-0-In the fourth chapter of Revelation is given us n account of the vision of God which was given o John on the Isle of Patmos. There can be no orthwhile vision or understanding of anything ntil one has a vision of God. "In thy light shall e see light," has always been true, and still s. The knowledge and the fear of God are the eginning of wisdom.

This vision of God may well be compared with nd classed with the visions of Him that were given to Moses and Isaiah and Ezekiel. They are all visions of majesty and extend mercy and grace. The idea of the throne is central in all

But in this vision given to John which he gives to us in Revelation, our concern now is only with one item: "And before the throne, as it were sea of glass, like unto crystal." Every item in this vision is worthy of careful study, for every one is a revelation of something about God. The throne, the rainbow, the colors, the four living ones (creatures), the lightnings, the seven lamps of fire, the four and twenty elders. What is the significance of the sea of glass, like a crystal mirror before the throne.

This too, like all the rest, must be intended to help us to a fuller understanding of God. In this smooth glassy surface we are to see some things about God which we could never see otherwise. A mirror is intended to reflect and reveal some things which otherwise we would not know.

They tell us that men in the U-Boats, the submarines, the underwater craft, must have a periscope. This is an instrument evolved out of the telescope, but different in that it is supplied with mirrors or refracting glass lenses which enable the men down under the water, and completely hidden from the surface view to see in every direction over the surrounding waters. This periscope is like an eye lifted above the surface which sees any approaching object and by reflecting mirrors reveals it to the men down in the

Something like this does the Lord provide for men that they may get knowledge of him otherwise impossible. God is "the invisible God." No man hath seen God at any time. But the fact of God and the nature of God can be and are made to register in the minds of men as truly as if they did see him. Before the sun rises every morning the eastern sky is grey and then aflame with the rays of the sun which we do not see. And in the evening after the sun has set, we see its glory in the clouds.

God is reflected in all the works of his hands. The universe is a mirror in which his glory is revealed. "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." "The heavens

declare the glory of God, and the firmament showeth his handiwork." The voice of Jehovah is upon the waters; the God of glory thundereth; the voice of Jehovah shaketh the cedars; the voice of Jehovah shaketh the wilderness, and strippeth the forests bare. And in his temple everything saith Glory." Psalm 29.

A few years ago it was my privilege to make the trip in congenial company across the "Divide," going over the Rocky Mountains in Colorado. In one place we came to a recess between the big hills on either side, and in this were nestled two good sized bodies of water, "The Twin Lakes. The day was sunny and it was near noon. Mirrored in these lakes were the blue sky above, the golden sun, the granite mountains, the forests of pine on the sides of the mountains and the snow fields far up the slopes. These placid waters had gathered all these works of the hand of God and held them as a bouquet for the admiration of all passers by. So does the world. And so are we exhorted to do for Him that called us out of darkness into light.

LET'S GO

By A. L. GOODRICH, Circulation Manager "Ask the People and They'll Subscribe"

Rev. R. E. Pate came to Iuka five months ago from Tennessee but from the way he works people take him for a Mississippian born and reared. The pastor directs the B. T. U. and H. A. Jones is superintendnet of the growing Sunday school. Mrs. W. S. Brown is president of the W. M. S. They have all the auxiliaries and the pastor also leads the R. A. band that boasts an enrollment of 23. Increased attendance and 15 additions are some of the things that give cause for praise.

We were present at the prayer meeting hour, but the crowd looked like some morning congregations. We told them about the EF plan, the pastor replied to one who wanted to wait until Sunday, "The time to strike is while the iron is hot." One brother moved to adopt it, another seconded it and the motion passed unanimously. After the service one good woman asked for the privilege of paying the bill for the first month.

Tishomingo County has subscribers as follows: IUKA 60, Belmont 1, Lovejoy Church 1. Mantee:

Rev. W. C. Stewart of Houston is the pastor at Mantee. Houston being full time, Mantee is an afternoon appointment. Being the only church in town, the opportunities before the church are greater than the average church faces. Mrs. J. M. Guyton leads the W. M. S. and is doing a good work. The Sunday school is under the direction of that prince of laymen, L. L. George. Just passing through, we told one of the brethren about the advantages of the EF plan and he liked it well enough to agree to see that it was adopted.

Webster County's subscribers are listed as follows: EUPORA 78 and 12 R.F.D., Bellefontaine Walthall 1, Mantee 1, MATHISTON 26 and 3 R. F. D., Cumberland 2, Bethel 3, Bluff Springs 2. NEW HOPE CHURCH 24.

We found Rev. John F. Measells doing his own preaching in a revival at Nettleton and despite four deaths that affected his membership, he had a good Monday night crowd. After the service a goodly number of the men stayed to hear us tell about the advantages of the EF plan and they hope to adopt it. Holder Farrar is superintendent of the Sunday school and Mrs. Wiley Francis leads the W. M. S. All are doing good work.

Lee County has subscribers listed as follows: Tupelo 17, Shannon 3, BALDWYN 90, Guntown 2, Saltillo 4, Plantersville 9, VERONA 49, Nettleton 3, AUBURN CHURCH 10, Bethany 1.

-0-"The Record is also a great financial asset in our work, because every one of my churches that has adopted the "every family plan" is doing more for the cause than those that do not

get the Record."-W. H. Wood, Pastor. He speaks from experience.

"Cooperative Program receipts for January, 1939, were larger than for the same month in 1938. This is encouraging. Quite a number of churches have increased their denominational budgets. Some individuals with little visible prospects of an income for the year are contributing as much as they pledged for 1938."-Baptist Record circulation for January 1939 was more than in January 1938.

We rejoice with Pastor A. E. Pardue in the progress of the work in Magnolia. There have been ten additions in the past few Sundays. The attendance is the largest in several years, filling the auditorium on cold, rainy Sundays. Three new W. M. U. circles have been organized with more than forty members, Mrs. Thos. Mitchell leading in fine spirit. The pastor adds: "It is interesting to see our membership reading the Record each Thursday. It is also read by members of other churches in town. The paper is readable, neat in make up and full of news."-Magnolia has the EF plan.

Last year there were 111 additions to the church at Philadelphia, 64 by baptism. The third week in January eight were received into the church, three of them by baptism.-Philadelphia has the EF plan.

#### S. W. MISSISSIPPI EVANGELISTIC CONFERENCE

Brookhaven, Miss., March 27, 28, 1939

Monday Morning

Rev. J. F. Tull presiding. Rev. S. J. Rhodes, music director.

10:00-Prayer Hour, Rev. J. B. Quin.

10:15—Utilizing Present Organizations Evangelism, Rev. W. R. Cooper.

10:45—Doctrine of Sin, Rev. G. P. White.

11:15—Secretary D. A. McCall.

12:00-Lunch.

Monday Afternoon

Rev. D. O. Horn presiding.

Rev. S. J. Rhodes, music director.

1:30-Prayer Hour-Rev. J. B. Hunt. 1:45-History of Revivals-Rev. E. K. Cox.

2:30-Enlisting the Church for Evangelism,

Rev. S. H. Jones. 3:00-Sermon, Rev. C. W. Thompson.

3:30-Adjournment.

Monday Evening

Rev. S. H. Jones presiding. 7:30-Musical Program, Mrs. Lowell Queen.

8:00-Sermon, Rev. Wyatt Hunter.

9:00-Adjournment.

Tuesday Morning

Rev. F. W. Gunn presiding.

Mr. Lowell Queen, music director

9:45-Prayer Hour, Rev. B. T. Bishop. 10:00-Enlightened and Program Conscious People and Permanent Evangelism, Rev. A. L.

Goodrich. 10:30-Doctrine of the Holy Spirit, Rev. S. G.

Pope. 11:00-Personal Evangelism, Rev. F. B. Book-

11:30—Secretary D. A. McCall.

12:15-Lunch. Tuesday Afternoon

Rev. J. H. Lane presiding.

Mr. Lowell Queen, music director.

1:30-Prayer Hour, Rev. W. L. Holcomb.

1:45-Prayer and Pentecostal Power, Rev. A. B. Pierce.

2:15-Spiritual Life of the Preacher, Mark Lowry.

2:45-Evangelistic Sermon, H. D. Jordan.

3:30-Final Adjournment.

This is religious emphasis week at Hardin Simmons University, Abilene, Texas, with Dr. J. P. Boone of Waxahachie preaching.

Dr.-J. C. Massee is holding a meeting in Salt Lake City, Utah, March 27-April 9. Many will remember his service in a revival meeting in

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The average Baptist, even the average Baptist preacher, little realizes the attitude of the Federal Council of Churches of Christ in America and its persistent effort to be considered as in some way the official representative of the entire Christian forces of America, and to exercise a sort of directing authority over all Christian bodies. It would hardly be too much to say that the Federal Council is religious fascism. It never ceases its efforts to bring all religious bodies into some sort of affiliation.

On January 6th, 1939, Mr. F. Ernest Johnson, executive secretary of the department of Research and Education of the Federal Council, addressed a letter to Dr. Crouch, which I quote as follows:

"We are preparing a directory of the Christian agencies, official and semi-official, which are engaged in social education or social action, or carrying on in any way sustained efforts in the field of social work or in promotion of social change. In addition to the details of address and officers we wish to have a statement telling just what each agency does.

"My present thought is that each denomination should be listed but once and that such agencies as have responsibility for social service, education or action should be mentioned under that listing with a short description of each. We would like to keep the descriptive matter for any one denomination within one hundred words.

"May I depend on you to furnish the directory and the descriptive material for your denomination? Enclosed are forms for the purpose, one for each agency. If your denomniation has more agencies acting in this field than the forms provide for please give the information in the same manner as indicated by the forms. You will understand that of course we are listing only those denominations which have some definite organizational provisions for the kind of activity above indicated.'

The reader will note that in his letter Mr. Johnson gives no recognition of the fact that Southern Baptists have no connection or affiliation with the Federal Council. He seems to take it for granted that of course the Federal Council should list the Southern Baptist Convention, by which the impression would be made that somehow there was official connection and the Federal Council has a right to use the name of the Southern Baptist Convention as though it were in some way under the direction of the Federal Council.

Let the reader note carefully the expression "official and semi-official." This seems to imply that the Southern Baptist Convention can be regarded at least as having "semi-official" connection with the Federal Council. The reader should also note carefully the expression "social change." I wonder whether "social change" is colored with the socialistic theories which the Federal Council has at times seemed to advocate. It certainly may imply anything from radical Socialism to Communism.

On January 17th Dr. Crouch wrote to Mr. Johnson that he was referring his questionnaire to the chairman of the Social Service Commission for reply. On January 26th, the chairman of the Social Service Commission wrote Mr. Johnson as follows:

"As I suppose you understand, the Southern Baptist Convention does not in any way cooperate with or through the Federal Council. It seems, therefore, that no listing of the Southrn Baptist Convention, or of its agency, in a directory to be prepared and issued by the Federal Council would be expedient or desirable. Such listing would be calculated to create the erroneous impression that there was some sort of official connection or relationship between the two bodies.

"The work of the Southern Baptist Convention, and of its Social Service Commission, are pretty

well known, I believe, throughout the country at large, and any person or persons desiring contact or communication with the Convention, or its Commission, will have slight difficulty in establishing such contact."

In reply to this Mr. Johnson manifests the persistence that has always been characteristic of the Federal Council. He writes as follows:

"Thank you for your letter. I understand the position of your Convention and also know from experience that it is not incompatible with the most cordial relationships on the part of individuals and churches.

"The situation does put us in the position of seeming to be discourteous to one of the great church bodies. If, for example, we did not list the Southern Baptist Convention in our statistical reports we should be much criticized. In the present instance I will try to find some formula that will avoid any appearance of slight to a great denomination. Failure to mention it would be equivalent to a statement that it has no program of the sort specified."

Let it be noted that Mr. Johnson says he will "try to find some formula that will avoid any appearance of slight to a great denomination." In other words he will find some way to list Southern Baptists. He seems to feel no concern about regarding the wishes of Southern Baptists, as expressed in their determined purpose to have no affiliation with the Federal Council, and to show respect for the position and desire of a great denomination.

On January 31st, the chairman of the Social Service Commission made final reply as follows: "Your letter of January 28th received.

"We well understand that the position taken by the Southern Baptist Convention is not in any sense authoritative over or binding upon any church or individual. Southern Baptists cherish very earnestly their principles of a pure democracy. That is one of the great reasons why they cannot link up with such overhead organizations as the Federal Council.

"You seem to suggest that a goodly number of individuals and churches maintain "most cordial relationships" with the Federal Council. This may be true. You perhaps know better than those of us who are connected with the Convention. Personally I do not know of any considerable number of Southern Baptists who maintain such relationships.

"I think I can assure you that Southern Baptists will not consider that the Federal Council is discourteous to them if it should fail on any and all occasions to include Southern Baptists in its listings. On the contrary, I think the great majority of Southern Baptists would consider it a discourtesy and an unwarranted procedure for you to make such listings. I think they will generally consider it as an expression of what they regard as an attitude of the Federal Council to disregard the autonomy and independence of the several denominations, and in one way or another to make impression that the Federal Council represents all the denominations, regardless of the sincere attitude and wishes of the denominations.

"I sincerely hope that you will regard the wishes of the Convention in all these matters. I should think that this would even apply to your statistical publications. Of course, any individual or group may assume to gather and publish statistics in any field, but since the Federal Council assumes in so many ways to speak for all religious bodies, even your publication of statistics may possibly serve to create the wrong impression. I am sure it will not be well for you to list Southern Baptists in your directory of Christian agencies engaged in social education or social action.

From the standpoint of Southern Baptists I do not believe you can be too careful to avoid anything and everything that would seem to assume that Southern Baptists are in any way connected with the Federal Council, or that the Federal Council has any sort of right to speak for Southern Baptists.

"With personal good wishes, I am-"

I am giving this correspondence publicity be-

cause it is characteristic of the attitude of a Federal Council and will serve notice upon our Southern Baptist people that the Feder Council never gives up and never recognizes right of any religious body in America to its own way and attend to its own affairs with any sort of connection or affiliation with Federal Council. There is no sort of doubt in m mind that the freedom of religion in Amer is being threatened from two or three angle one of which is ecclesiastical centralization a control. If Southern Baptists are to maintain their independence and freedom and are to able to maintain their witness and deliver th message they will have to resist constantly as resolutely the subtle and insidious efforts of the centralizing agencies and influences to brin them under some sort of over-lordship and con

Wilmington, N. C.

SPIRITUALITY OR SOCIABILITY By William James Robinson, A.M., D.D.

BR-

It is not necessary to take time to prove the an organization calling itself a church of Jess Christ should be both spiritual and social It ca be sociable without being spiritual, but it a not be spiritual without being sociable. Both characteristics are essential to the best church fellowship. The only question regarding then is their precedence and relation to each other in the hearts o the members of the church.

Let us define them so they may be properly understood and valued by all concerned. Spiritual ity is the state, quality or character of being spiritual; freedom from worldliness. It is the a deep concern for the glory of God, the ediff cation of men in general, and Christians in par ticular. It strives for fellowship with God and fraternal relations with others having the same concern.

Sociability, friendliness, may be no more than a formal compliance with the conventionalities of polite society. A well-bred person is always a friendly person, but not necessarily a fratema person. But a spiritual man is always but friendly and fraternal, even to the extent of returning good for evil, blessing the one who de spitefully uses him. It is easy to see that s ciability, friendliness, may be a mere form, gloss for the occasion, a veneer to cover a bu attitude, or a disguise to hide a traitor's designs Friendliness may be merely swooping courtesies, but spirituality always, under all conditions, de sires the best possible conditions for every one and strives to remove all hindrances to every one's welfare.

Every Baptist is, in the very nature of the case, supposed to be spiritual, for every one professes to have been "born again", regenerate ed, hence a child of God, and brother of our blessed Lord Jesus Christ. This is a pretty serious profession. But without this being true, no one is saved or has any living hope of heaven but is condemned already, and is urged to see pardon through "repentance toward God and faith toward our Lord Jesus Christ."

The outstanding characteristic of every Christ ian should be spirituality. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) But something else must take precedence over that, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thy self." (Lk. 10:27). But that is not all. "But say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven." (Matt. 5:44-45 Who is equal to these requirements?

Let us remember that God looks on the heart and values one by what he finds there. The best we can do is to make our evaluation by externals. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

ot evade them. V full-fledged Chr der. Every one wing grace will uirements. Truly be an exceptio "Nevertheless, aving this seal, t is. And let ever hrist depart fr niquity is "devia ous and just; w rast between th vorldly minded. re manifest, wh ation, uncleanne raft, hatred, var editions, heresie ess, revelings, a ou before, as I that they which he kingdom of ecessary that of der to be worldl e is worldly. A dozen things to of all these thin an be dominated This is self evi Spirituality is r. It wards off can. If one is k

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every tree that bringeth not forth good fruit hewn down and cast into the fire. Wherefore, y their fruits ye shall know them." (Matt. 17-20). Who is equal to these requirements? out these are the words of our Savior. We canot evade them. We must face them. Manifestly full-fledged Christian is a man of the highest rder. Every one who has had an experience of aving grace will yearn to meet all these reurements. Truly every Christian is expected be an exceptional man. Why not?

"Nevertheless, the foundation of God is sure, aving this seal, the Lord knoweth them that are lis. And let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19). niquity is "deviation from that which is rightous and just; wickedness." Now mark the conrast between the spiritually minded and the orldly minded. "Now the works of the flesh re manifest, which are these; adultery, forniation, uncleanness, laviciousness, idoltry, witchraft, hatred, variance, emulations, wrath, strife, editions, heresies, envyings, murders, drunkeness, revelings, and such like; of the which I tell ou before, as I have also told you in time past, hat they which do such things shall not inherit he kingdom of God." (Gal. 5:19-21). It is not ecessary that one be guilty of all these in orer to be worldly minded. But if guilty of one e is worldly. A man does not have to steal dozen things to be a thief. One may be guilty f all these things and be friendly, but no one an be dominated by one of them and be spiritual. This is self evident.

Spirituality is a safeguard of the highest ordr. It wards off temptations as nothing else does r can. If one is known to be consistently spiritualy minded, worldly minded persons not only repect him, but will actually refrain from temptng him. It keeps one's conscience clean, and fits im for the highest service to God and man. An nfidel's club can be as friendly as any church can be, but no infidel's club can be spiritual.

Every one who is concerned about his spiritualty will practice the things that are conducive to pirituality. "These were more noble than those n Thessalonica, in that they received the word ith all readiness of mind, and searched the criptures daily, whether these things were so." (Acts 17:11). They will seek association with spiritually minded persons, and engage in exercises conductive to spiritual fervor, and avoid whatever hinders it. They will find more pleasare in a prayer meeting than in a social gathring. "Draw nigh to God and He will draw high to you. Cleanse your hands, ye sinners; and purify your hearts ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord and He will lift you up." (James 4:8-10). This is the ure for worldliness, mere friendliness, and the ray to spirituality. Every one who professes to e a Christian and is not spiritual minded belies is profession.

Mere friendliness without spirituality may asily be the basest hypocrisy. Many church nembers seem to look on true piety as outmoded. me boast of not being pious. Without it no ndividual or church is well pleasing unto God. ety is "controlling reverence toward God, indicated by loving conformity to His will; reigious devoutness. Every church member is not anxious, willing and earnestly striving to be ous is in grievous error; and if he is not willng to mend his fault owes it to himself and to ommon decency to formally withdraw from the church.

It is dangerous to speak in superlatives. But it is my confirmed conviction that spirituality is at a low ebb in our churches; and that the greatneed of today is a far-reaching revival of spirituality. It would refine, uplift and go far to correcting our social and civil turmoil. It must come or we shall sink lower and lower morally. -BR-

March 6-10 was Religious Emphasis Week at Howard College. Dr. J. L. Slaughter, pastor First Church, Birmingham, preached morning and eve-

#### DR. FRANK H. LEAVELL LEAVES FOR SOUTH AMERICA By Don Norman

Dr. Frank H. Leavell sailed from New Orleans, February 22 at 11 a. m., for a three-month visit to South America, in the interest of all Baptist young people's work in general, that of our schools and colleges in particular.

Seated in his office a few days ago, he was telling me about the opportunity unfolding before him, and what he hoped to accomplish, with the Lord's help.

The invitation for his visit originated with the heads of the Baptist schools and colleges in South America, who presented their request to Dr. W. C. Taylor, our Latin America Missions Superintendent. Desire for Dr. Leavell's visit being based, as it was, upon (1) need for some work among the students in the colleges and (2) on the results of a similar mission performed with great success by the Southwide Student Secretary in the Orient in 1936, the Foreign Mission Board did not feel that it could turn a deaf ear to the appeal presented by Dr. Taylor.

The Sunday School Board was then asked to release Dr. Leavell for the South American mission. This was done, and with the hearty approval of the 3000 students gathered in Memphis for the Fourth Quadrennial All-Southern Student Conference last October. One student, sitting next to me when the matter was broached, said: We'll miss him here, but he'll be our representa-

That statement, in itself, is a tribute to Dr. Leavell's leadership on the campuses of the South. The utter unselfishness of his work is reflected in the spirit of the students.

This trip, Dr. Leavell says, fulfills a part of his vision for the building up of a unified Baptist Youth Move around the world. "It adds another continent to the list," he said, recalling the work previously done in Asia and Europe. He intends to relate the work done in South America to the Youth Commission of the Baptist World Alliance, of which he is secretary and Dr. T. G. Dunning is chairman.

"Young Baptists unified around the world, marching in solid phalanx, keeping steps in their correlated activities," is an ideal Dr. Leavell believes will "do much to counteract the ecumenical propaganda of union-minded folks in our day."

One result of the Baptist Youth Convention, sponsored by the Youth Commission, has been to give young Baptists speaking acquaintance with one another in all countries. Many Southern Baptist students now correspond regularly with friends in other lands.

Dr. Leavell is modest in stating his expectations from the visit to South America.

"I am going," he says, "with an idea of learning a great deal from our South American friends, and of sharing with them whatever we have that can be helpful to them. I hope the results from this trip will be, as was true of the visit to the Orient, helpful to our young people's work here at home."

An interesting sidelight on the trip is the fact that Elton Johnson, our Missionary in Recife, who is to be his interpreter through the Brazalian section of the journey, as a student in the University of Alabama helped Dr. Leavell establish Baptist student work on this continent. Now he is to perform a similar service on our sister continent to the South.

Friends of Dr. Leavell will doubtless be interested in his itinerary, given below: February:

- 22 New Orleans (sail 11 a. m.) on S. S. Contesst, Standard Fruit Line
- 28 Cristobal (arrive)
- March:
  - 2 Cristobal (leave) on S. S. Santa Maria, Grace Line
    - Buenaventura (port call)
  - Guayaquil (port call) 6
  - Callao (port call) 8
  - 10 Mollendo (port call)

- Arica (port call) 11
- 12 Antofagasta (port call)
- 14 Valparaiso
- Santiago 17
- Santiago c/o Dr. Jas. W. McGavock, Ca-18 silla 3388, Santiago, Chile, S. A.
- Temuco c/o Dr. W. Q. Maer, Casilla 185, 19, 21 Temuco, Chile, S. A.
  - Santiago 22
- Cardoba c/o Dr. V. L. David, Ramon Ocampo 569, Cardoba, Argentina, S. A.
- Rosario c/o Dr. T. B. Hawkins, Calle Maipu 3132, Rosario, Argentina, S. A.
- Buenos Aires c/o Dr. L. C. Quarles, Bolanos 262, Buenos Aires, Argentina, S. A.
- (Dates from March 17 to 31 subject to slight change according to connections by train, or plane.)
- April:
  - Buenos Aires
  - In Montevido c/o Dr. B. W. Orrick, Calle Colorado 1876, Montevido, Uruguay, S. A.
  - Porto Alegre c/o Miss Helen Bagby, Caixa 118, E. de R. G. DoSul, Porto Alegre, S. Brazil.
- 3, 10 Porto Allegre
- Rio de Janeiro c/o Dr. L. M. Bratcher, 10, 12 Caixa 2844, Rio de Janeiro, Brazil, S. A. 12 Leave Rio de Janeiro.
- Sao Paulo c/o Dr. T. C. Bagby, Caixi 13, 16 2971, Sao Paulo, South Brazil, S. A.
- 17,22 Rio de Janeiro.
- Campos c/o Dr. A. B. Christie, Campos, 23, 24 South Brazil, S. A.
  - 25 Rio de Janeiro.
  - 26 Bello Horizonte.
- Bello Horizonte c/o Mrs. D. P. Appleby, Ponte Nova 691, Belle Horizonte, South Brazil, S. A.
- May:
  - Return to Rio de Janeiro.
  - Leave Rio de Janeiro finally.
- Victoria c/o Dr. A. T. Terry, Victoria, South Brazil, S. A.
  - Leave Victoria.
- Bahia c/o Dr. M. G. White, Caixa 184, 9,13 Bahia, North Brazil, S. A.
- 13 Recife.
- Recife and Maceio's schools. 13,30
  - Leave Recife for Para (Belem). 31
- Arrive Para, leave next day. 31
- June:
  - Arrive Miami.
- 3 or 4 Arrive Nashville.

Address in Recife: c/o Mr. R. Elton Johnson, Caixa 178, Recife, Brazil, S. A.

Address in Maceio: c/o Dr. John Mein Maceio, North Brazil, S. A.

#### -BR-

#### ARE WE MISSIONARY? -0-

(Continued from page 3)

swered in part already. We must be saved, to work for our Lord. Isaiah saw the Lord, then self, and after being made clean or saved, saw service to be rendered to our Lord. Jesus in giving His last marching orders, did not have in that group who met Him, one unsaved person, but did have his own disciples. It was to them, he entrusted His work.

It is my opinion that every saved person is called to work for the Lord. We have professed followers of the Lord in perhaps every community, and in many churches who are engaged in hurtful practices. They are doing the things which will retard the progress of the work of our Lord. Yet if someone should even hint at placing a question mark about their being saved, they resent it. They want to make it appear they are following the God of Abraham while at the same time, they want to graze their flocks and herds upon the green grass about the doomed cities of Sodom and Gomorrah. If, per chance they are saved, all their work will be burned. We must work for our Lord, if our work is to stand the test of the fire. -BR-

A. V. Reese, Winter Beech, Fla., may be had for revival meetings.

## Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recerding Secretary—Mrs. D. C. Simmons, Jackson, Miss. Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Vice-President—Mrs. G. W. Riley, Clinton, Miss. President—Mrs. Ned Rice, Charlesten, Miss. Executive Secretary—Miss Fannie Traylor Young People's Secty.—Miss Edwina Robinson Mission Study—Mrs. W. A. Bell, Jackson, Miss. Stewardship Leader—Mrs. Galla Paxton, Greenville, Min. Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss. Training School Trustee—Mrs. J. L. Johnson, Jackson, Min.

## W. M. U. Convention Clarksdale, April 4-6

#### A CORRECTION

In a letter sent out to the presidents a few days ago a typographical error occurred. The chairman of the Homes' Committee for the W. M. U. Convention at Clarksdale is Mrs. Y. E. Howell instead of Mrs. Sowell.

1. Our State W. M. U. Convention meets in Clarksdale, Tuesday, April 4, at 7:30 and closes Thursday noon. The entertainment will be on the Harvard plan—bed and breakfast free. Each woman will provide for her other meals.

2. Elect your delegates at your next meeting and send the names of your delegates and visitors to Mrs. Y. E. Howell, 107 Yazoo Street, Clarksdale, Miss., if you want to be assigned to a home. Do not fail to do this at once.

3. Miss Kathleen Mallory will bring two addresses—the last one will be the closing message of the convention, Thursday at noon. Mrs. Irene Hanley, a converted Jewess from Illinois, also Miss Alice Wong, China, will be our other out of state speakers, that will stir your hearts. Come and help us to celebrate our Golden Jubilee victories.

4. If you have lost any of your W. M. U. membership by death, please send their names to this office that they may be given to our Memorial Committee.

Good roads will enable many women to drive to Clarksdale for the day, if you feel you cannot stay through the entire convention. However, we are urging all to come and stay with us for the entire time. Each session will be filled with interest and inspiration. When you pray each day, remember to pray for a great out-pouring of His Spirit upon our women April 4-6.

-0-

Mrs. J. N. Berry, Tupelo, Miss., is chairman of the Nominating Committee. The nominating committee is composed of eight members, one from each district nominated from their respective districts last June. It shall be the duty of this committee to nominate a President, Vice-President, eight District Chairmen, (one from each of the eight districts), eight Young People's Counselors (one from each of the eight districts), Personal Service Leader, Mission Study Leader, Stewardship Leader, Training School Trustee, and Margaret Fund Chairman.

This committee will welcome suggestions. If you have any changes to suggest, send them to Mrs. J. N. Berry, Tupelo, Miss.

Miss Alice Wong of China will be the speaker at the Young People's session of the convention. She is a member of the Executive Committee of the All-China W. M. U. Several books of missionary stories for Girls' Auxiliaries and Royal Ambassador Chapters have come from her pen. She is the regular writer for the Sunbeam programs. She can tell us "how to have a full graded W. M. U." being young people's director for her W. M. U. which has more than 500 young people enrolled. All of the work mentioned so far is her "labor of love." Her every day responsibility is principal of one of the largest kindergartens in Shanghai, with fourteen teachers under her supervision. She is in our country studying at the Baptist Bible Institute.

Last year a new plan of advancing Missionary

Education was begun—"Sunbeam Babies." Lovely "Poem Prayer Cards" were made available to be given to the mothers of new babies. The plan was to have some leaflet to present to the mothers on the first birthday of her baby. This has been prepared in the form of a letter, printed, ready to mail. The letter follows:

#### A Question for Mother On Baby's First Birthday

A whole year the baby has been with you now, mother. What has the precious little one learned? It is hard to realize now, but toddling steps are already set in the right or wrong way; little hands are already learning to grasp or to share, to scratch or to move gently; -little lips are already fixing habits of merry smiles or vexed pouting. It is an old, old question. Many people asked it as the story of naming John the Baptist was known: "What then will this child be?" (Luke 1:57-80).

What will your dear baby grow up to be? Your dreams, mother, are your dreams for the baby God's dreams? God still needs babies who will grow up in all the normal walks of life preparing the way of the Lord as John the Baptist did. Your attitude toward the lost world will be reflected in the baby. Do you care for the lost? Your habits of prayer or neglect of praying will affect the baby. Kneel by the baby's crib and pray aloud and the sense of Some One on whom mother depends will grow in baby's heart. A mother sang songs of worship and praise to her Unseen Friend and a baby heard. The baby's father did not know God. Someway when the baby was nearly three the mother's faith wavered and she stopped singing. When the baby was a boy of eight, she was ill unto death. The boy, frightened, hummed the songs she had used when he was a baby. They reassured his lonely, troubled heart; he knew there was a Friend who cared and, stumbling up the pathway that leads to God, he found that Friend in prayer. The mother lived, and her songs came back to her-baby had treasured them before she knew he noticed. What songs does your baby hear from you? Over the radio? Are you tuning baby to the world, or to God? "Mother's eyes are baby's skies" and through them, their truth, their sincerity, their unwonted faith, baby comes to see the God who sitteth in the Heavens yet who notes the sparrow's fall. If eyes and face are tense with anger, harsh with racial prejudice, hard with selfishness, baby's reflection is limited and strained. Dear mother, let love be in your eyes-love for God, love for all the world, love for all races.

The Woman's Missionary Society of your church prays often for the mothers of wee babies that since "God could not be everywhere and so made mothers," those mothers blessed by God with His treasures, babies, may value those babies as God's own and give them back to Him in loving trust. We hope that you will recognize your baby as one of the world family of babies, babies carried on mothers' backs in Africa instead of in mothers' arms, babies tied on boards like the Indian papoose, babies wrapped in swaddling clothes still among the Jews, yellow babies of the Orient, babies of crowded cities or poor country sections that are too pale and thin and little,-a world family of babies all loved by God the Father, all redeemed by the blood of Jesus, but so many never lisping His name because their mothers can not teach it to them. For the sake of that wonderful name, will you pray and give and bring up your baby to be a world citize follower of that marvelous Baby whose community was for all mankind?

(The letters and Poem Prayer Cards are in from our office.)

## OUR AGED MINISTERS AND "THE FELLOWSHIP OFFERING"

Many who, just yesterday, were young a active in our Lord's service have grown old he Lord used them to lead thousands of us into a saving knowledge of Him. Now, their health is gone and some are actually in need of the necessities of life.

Because of the many duties and cares that a for our time, energy and money we have give little thought to these dear veterans of the cross We have not intended to neglect this phase our work but as a denomination we have almost permitted them to become forgotten heroes.

Since 1932 we have provided from 10 cents 17 cents per day for each one on our roll of beneficiaries. Yes, that is the truth! Many of us are wasting more on unnecessary luxures such as soft drinks, chewing gum, picture show tobacco, etc. No, you did not mean to do it.

"The Fellowship Offering Plan" affords to a the members of the churches an opportunity make a special offering to this worthy caused has been suggested that this offering be take when the Lord's Supper is observed in the churches.

During the month of April nearly every Butist church in Mississippi will observe the Lord Supper. Won't you see that an offering is take in your church for our aged ministers? We have set \$2,000.00 as a goal for this year's "Fellow ship Offerings." (This is to supplement receip from the Cooperative Program.) Help us to a tain it during April.

Send your offerings, marked "Fellowship offerings" for aged ministers to Rev. D. A. McCal Box 530, Jackson, Mississippi.

Thank you for your cooperation.

C. J. Olander Chairman.

C. J. Olander, Chairman,
Aged Ministers Relief Committee.

#### A GREAT FAILURE Rev. H. V. Andrews

Man was made in the likeness of God; b through disobedience he lost that likeness, came sinful and unfit to stand before God. H proved himself a failure in the various stage of divine revelation and regulation, from the of innocence to the fully regulated code of laws which revealed to man just what he should an should not do. Then Jesus came and took Himself the likeness of sinful men, that might redeem men from sin and restore in him the lost God-likeness. Yet man turns down the offer of salvation and goes his own way. continues to think he can make himself presentable without divine aid. He continues to we his self-made apron, and considers himself dres ed. He senses no nakedness in the presence men; except perhaps when he meets a man walks with God. But when he stands before the Judge of all the earth, as all men must so day, he shall feel as naked as Adam did whe God called him from his place of hiding, in spil of his self-made apron. Since God has provide a robe of divine righteousness, and offers it all, no one shall find an excuse for nakednes when he faces the Judge.

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When you head was in Grenada March 8th, son at Woodman Hos Texas. Son left am left alone am I am not alone, not he Lord is with every few minut home faces and I but I know I catented.

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Baptist Building Jackson, Mississippi D. A. McCALL, Cor. Secretary P. I. LIPSEY, Editor L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter, April 4, 1815, at the Post Office at Jackson, Missippi, under the Act of October 3, 1911.

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## East Mississippi Department

By R. L. BRELAND

When you heard from me last I as in Grenada Hospital, but on arch 8th, son and I arrived here Woodman Hospital, San Antonio, Texas. Son left after one day so I am left alone among strangers. Yet am not alone, neither am I lonelythe Lord is with me and people pass every few minutes. I'd like to see me faces and hear familiar voices but I know I can't, so I am contented.

I get the Baptist Record and my ome paper, The Coffeeville Courier, which bring me messages each week, and cards and letters come nearly every day, and you can only imagine how they cheer one.

I found things different here. I as placed in a ward with some dozen others, whites and Mexicans mixed up together. I am getting used to it and am liking it better. he doctors, nurses and attendants are very kind and attentive.

The hospital is located on a small ise in the center of a 300-acre lot of land belonging to the Wooden. One hundred fine cattle graze in the pasture, from which we get ur abundant supply of rich sweet

No suggestion has come as to probable length of stay—several onths. A note addressed as above rill reach me. Thus far hath the ord led me, and He will lead me n. My faith in Him is unshakeable. Blessings on all.

The first message that reached e was a card from Coffeeville Baptist W. M. S. It said little but made me laugh, cry and rejoice. This is one of the finest bands of in the state. Nordan is its president.

Deacon Q. B. Gray of Coffeeville church, says: "Everything quiet ere; no complaint as to arrangenents. We are praying for you. Hurry and get well." Mr. and Mrs. C. M. Taylor say: "All seem pleased with your supply, brother Saucier.

He has started off well. Forget everything and take a much deserved rest." These and other messages cheer us.

Mrs. R. G. Gaston of Ackerman writes: "Rev. J. B. Simth is our pastor. He is a fine preacher. Ackerman is fortunate to have a man like him." Her kind expressions and good wishes were appreciated. Rev. A. L. Goodrich, circulating manager, said, "We certainly appreciated the good letter and fine sentiment expressed. . . We shall continue to remember you in our prayers and anxiously await your return." Thanks.

Rev. N. B. Saucier reports: "The people at Tillatoba were lovely to me Sunday. The prayer meeting at Coffeeville was well attended and much interest shown."

From Hon. W. C. Thigpen, judge of Vicksburg city court, Vicksburg, Miss., came a welcome letter. I first knew him in the Mississippi Senate of 1910 and learned to admire him. He and his lovely family are faithful members of First Baptist church Vicksburg. Good wishes.

Editor Lipsey wrote a highly appreciative letter. He is one of the best editors in the South. May the Lord give him to us many years to do this good work.

The 38 Baptist churches of San Antonio, Texas, began a simulevangelistic campaign March 12th. It is to continue two weeks. According to some reports is is starting well. Rev. Perry F. Webb is pastor of First Baptist church and one of the leaders in the campaign. There are white, colored and Mexican churches in the

The Scuna Valley Baptist W. M. S. of near Coffeeville, writes a cheering and helpful message. Only a few of them but they are faithful. Mrs. Ella Gunn is president and Miss Jessie Denley is its secretary. -BR-

RANKIN COUNTY W. M. U. HOME MISSION RALLY With Steen's Creek Baptist Church February 21, 1939

The following churches were represented in the all-day meet as fol-

Mountain Creek, 6; Hickory Ridge, 13; Brandon, 4; Braxton, 5; Steen's Creek, 35; Clear Branch, 5; Richland, 5; Briar Hill, 7; Richland Methodist, 1; Star, 9; Oakdale, 3; Yazoo City, 4; Pelahatchie, 7.

The morning and afternoon devotionals on the Union's Watchwords, "The love of Christ constraineth us" and "Laborers together with God," given by Rev. F. M. Britt and Rev. D. W. McLeod respectfully, were enjoyed very much.

Mrs. Galloway Cox, president of the hostess church W. M. U., extended greetings and made announcements, introducing the county mission study chairman, Mrs. Marie Russell, who in turn introduced Mrs. Webb Brame, of Yazoo City, chairman of District 1, Mrs. Brame delighted all present with the spiritual and masterly way in which she taught the new book, "Go Forward." Throughout the three hours' study of the book, she used posters and living pictures. Some 18 or 20 individuals appeared, giving striking illustrations or stories from Home

Mission fields. Following the study and test on the book, Mrs. F. M. Britt, newly elected County Young People's Leader, taking the place of Mrs. Ruth Lawson Steverson, resigned, was introduced and gave brief remarks relative to her work. Mrs. C. R. Williams, county Young People's Leader of Yazoo County, and Young People's Director of Yazoo City Baptist Church, talked on "Our Young People." Mrs. B. A. McCullough of Braxton for five years Rankin County Superintendent of W. M. U., now District I Stewardship Chairman, talked on Stewardship. On this memorable occasion all county W. M. U. superintendents as far as is known who have served Rankin County were present and are as follows:

Mrs. J. M. Berry, Mrs. W. D. Steen, both of Florence; Mrs. B. A. McCullough of Braxton, and the present superintendent, Mrs. Watts Webb who was in charge of the program for the day.

The hostess church was decorated with cut flowers. Posters, scrap books and booklets were on dis-

Mrs. Hattie Belle Berry and Mrs. Hellen Dear were in charge of registration, when dainty badges in lavender and white were presented each guest. At the noon hour a plate lunch was served from long decorated tables on the ground floor of the Masonic building.

Mrs. Cox was assisted throughout the day by committees who added much to the success of the study and the pleasure of the visitors.

Ministers present were Rev. F. M. Britt, Rev. D. W. McLeod and Rev. B. A. McCullough of Braxton. Mrs. Brame was accompanied from Yazoo City by Mrs. Byrd, Mrs. Hall and Mrs. Williams.

The meeting adjourned to meet next in a County Young People's meeting with Mt. Pisgah Baptist Church.-Mrs. Watts Webb, County W. M. U. Superintendent.

#### -BR-A GOOD CAUSE -0-

I want to, I just feel like I should, say a word in response to the letters in The Baptist Record of March 9 about the Baptist church situation at Bay St. Louis.

There is no more noble, just, earnest, sincere, hard working, faithful man than Pastor W. S. Allen. I have known him a long time. I am going to make a substantial contribution to the work there. Fifty thousand Bantists can send one doller each to brother Allen in the next thrity days. Every pastor in the state could make a three minute talk in their church each Sunday for the next four Sundays; every Sunday school superintendent could do the same thing; every B. T. U. director could do the same; also every W. M. U. president; and in thirty days there could be fifty thousand dollars in brother Allen's hands to build a church there that would be worthy of the Baptist name. You may rest assured that Catholics would respond if such an appeal was sent out to them .- A. D. Muse, Evangelist, 2160 Nelson St., Memphis, Tenn.

SUBSCRIBE FOR THE BAPTIST RECORD.

#### IN MEMORY OF HERBERT H. WALLACE

On February the twenty-first, in the early morning hours, the Lord spoke to Herbert and said, "Come up higher for where I am there you may be also."

Herbert joined the Carthage Baptist Church when quite young and remained a true and fithful member until death called him to his eternal home, that house not made with hands, eternal in the Heavens. His capacity for friendship, and his ability to hold his friends were shown by the profusion of beautiful flowers, and the great crowd of surrounding friends from many parts of the county, and distant points, who came to attend his funeral. His attributes of character were manifest by his genial personality, his winning smile, his cordial greetings, his jolly comradship, his fine enthusiasm and the outward radiation of that ardent spirit which burned within, diffusing joy and happiness wherever he went.

There is no death, those gone before, Have just gone through an open

Just passed into a land unseen Still near, with just a wall between, The door may close, the wall conceal But nothing's lost that's truly real. They still are ours, those loved ones

They wait for us beyond the wall. -Mrs. J. L. McMillon, Carthage.

#### -BR-A WINNER

Daniel L. Skilton, chorister for the Baptist Training Union of the Lowrey Memorial Baptist Church and senior in the Blue Mountain High school, won the baritone vocal solo contest of the Mississippi Federation of Music Clubs for District No. 3 at Pontotoc March 18. Miss Bess Martin. Blue Mountain, daughter of Dr. T. T. Martin, the noted evangelist, was his accompanist. District No. 3 comprises thirteen counties.

Skilton, who is the son of Mr. and Mrs. Frank E. Skilton, now is eligible for the State contest of the Federation, which will be held in Columbus, April 15.

"Ladies Lovely silk hosiery slightly imperfect 5 pairs \$1. First quality silk chiffon 3 pairs \$1. Full Fashioned 2 pairs \$1. One pair Beautiful Garters Free. Postpaid. American Hosiery. Lexington, N. C."

#### Women's Query Shows Trend!

Late returns from the Query among women show that Georgia's women, first visited, indicated a trend. In Atlanta 98 of the 100 users queried said they were definitely benefitted by CARDUI! Almost the same story was told by women in all fourteen states visited: an average of 93 percent helped! Back of this great record of help to suffer from depression, headaches, cramp-lkie pains or other symptoms of functional dysmenorrhea due to malnutrition, is sound medical explanation. CARDUI stimulates the appetite, assists digestion, and so builds physical resistance.

### Sunday School Lesson

L. B. CAMPBELL

Lesson for March 26, 1939 PETER PREACHES PERFECTION I Peter 1:17-23; 2:20-25

Introduction: In the days long gone, I was one day sitting in a Sunday school class whose teacher, a fine East Mississippi lady, responded to a statement I made by asking, "Brother Campbell, you do not believe in sanctification." knew what it was even then, but I did not get my thought well phrased till I borrowed a phrase from Dr. W. W. Hamilton, whose formula is, "Sanctification is a growth in holiness toward perfection." In this statement, perfection is set up as the ultimate attainment of Christian development, and it will at once occur to you that such ultimate attainment is never realized in this

Immediately you will say, "Yes, but you have said, 'Peter Preaches Perfection,' and I want to know what you mean by that." The word may well have a meaning for you which differs a bit from that which it holds for me in this title. You might apply all the measurements of the skilled doctor to a week-old baby and, finding that he met all the measurements say, "He is a perfect baby," which would not mean that you even willing, not to say desirous that he should remain as he was when you measured him. In like manner you might say of a peach tree in bloom or a field of corn just bursting into tassel that each is perfect. Could you and I see as our Savior does, we might say of a new-born babe in Christ that it is perfect.

However, our Brother Peter (To meet the requirement of my anonymous friend in Vicksburg, perhaps I had better say Dr. Peter, and that would be perfectly correct) is here holding up a standard so lofty as to require of those who would attain it just simply perfection. In this he follows the lead of our Lord who says, Matthew 5:48, "Ye therefore shall be perfect, as your heavenly father is perfect" (Contebury Bible). Face that now, honestly. I heard a brother try to explain that away, a sorry business for a Baptist to engage in, by saying that the Lord was talking about love, and was requiring of His disciples only that they be perfect in love. All right, brother, run along and attain perfection in love, and the Lord will know all about it, and even I will soon find it out.

I. The Christian's Example of Perfection. 1:13-16.

(I am aware that I am commencing three verses before the beginning of the lesson, but this is just to get a perfect start).

1. Sobriety. "Be sober."

"Gird up the loins of your mind." That is the way to do. We have a journey to go, a race to run, a warfare to accomplish, and a great work to do. Get ready then, and be vigilant, "be sober," let nothing impair

keeness of your faculties, hence, be temperate in everything, in the whole of your behavior.

2. Obedience. "As obedient children."

Before conversion, God's children were not His children at all, and the whole reason was that they were of such an inward nature that they were disobedient. "Now are we the children of God," says John and going on to discuss the present and future implications of this fact in a few words, he comes to say, "And everyone that hath this hope set on him purifieth himself, even as he is pure." (I John 3:3). The mark of the child of God is his obedience, and the fruit of his obedience is a striving after perfection.

3. Persistence. "You should become holy in all your conduct." (Ferrar Fenton).

Here then is the ideal toward which we are continually to strive, which very persistent strife itself is accounted unto us as perfection of aim and ideal and motive.

II. The Christian's Perfect Judge. I Peter 1:17.

"Since you call upon Him as 'Father', who judges everyone impartially by what he has done, let reverence be the spirit of your lives during the time of your stay upon earth" (Twentieth Century New Testament).

He is talking about praying here, praying as engaged in by Christians, of course, for God is in the full sense the Father of only those who are His children by virtue of the new birth (John 1:12-13).

The Father judges the work of each of His children absolutely impartially, "without respect of persons." He will not be swayed by partiality, will not have respect to our outward circumstances in lieu of our intrinsic merits, but according to our faithfulness in the task He assigns us in proportion to the ability He has given us.

"During the time of your stay upon earth." "Pass the time of your sojourning in fear." (Canterbury

"The time of your sojourning," "the time of your stay," is to say that this life on earth is but a brief day of march in the directions of the permanent home. We are here for a little time, and this life is but a camping stage upon the way home. But while we are passing through this world, we are to remember that we have a judge, for all that He is our Father, and that we are to love Him not only, but to reverence Him with the filial fear that a dutiful son accords a great father. Perfect love and the sore of reverence, fear, that is mentioned here can both be at home in the heart together. Our Father is great: let us fear to be little. Our Father is love: let us fear to hate. Our Father is good: let us fear to be mean. Our Father is holy: let us fear to be common.

III. The Christian's Perfect Redemption. I Peter 1:18-21.

1. The Medium of this Redempt-

(a) "Not with corruptible things." "Silver or gold". These can buy nothing except the material. Spiritual treasures are not bartered for material things. Money can not compensate for broken vows, can not buy healing for a broken heart, can not atone for lack of love. Money can purchase only things corrupt as itself.

"You vain manner of life handed down from your fathers." empty life led by these people before they were brought to God held nothing which could affect their redemption. Any life which knows not Christ is an empty, "vain", life, and can not know or enjoy redemption, the love of God and cleansing from

(b) "With precious blood, as of a lamb."

For more than a half century after our Lord's death, not one of His disciples left on record a reference to Him as a lamb, except Peter in this one verse, though at the very beginning of His ministry, John the Baptist spoke of Him as the Lamb of God. A few years later than this epistle of Peter, John in the Revelation so speaks of Him. Rev. 5:6, 8, 12, 13. This title forbids us to think of Christ as a martyr merely. If He was a lamb, He was a sacrifice, a giver of His

blood on behalf of others.

"Without blemish and with spot, the blood of Christ." Here are told that He was without ish," any inward fault, and with "spot", any outward or eng spot.

The precious blood of Chris the precious life of Christ, The resides in the blood. Draw off blood, and you draw off the When Christ poured out His by He poured out His life. This He and this is the significance of blood. He gave His life.

(c) A redemption prepared in eternity. "Who was foreknown deed before the foundation of world." God undertakes nothing the result of sudden decision. Lord Christ did not come to g as a makeshift to meet a sudden unexpected emergency, but in fillment of a plan older than world, old as the Maker's first of the world. Gdo knows all the from the beginning, He is no portunist, and He knows from beginning what He is going to throughout all ages. The Reden was manifest all along. Are you deemed, my friend? Your life, n destiny has entered into the of the Almighty! Rejoice with a unspeakable and full of glory, wi a reverential, quiet, joy.

I tell you again the Rede (Continued on page 11)

Get After That Cough Today with PERTUSSIN

When you catch cold and your throat feeled or clogged, the secretions from countless in glands in your throat and windpipe often into sticky, irritating phlegm. This mil

Pertussin stimulates these glands to pu out their natural moisture so that the an phlegm is loosened and easily raised. Quite your throat is soothed, your cough relieved

Your cough may be a warning signal! W neglect it? Do as millions have done! Pertussin, a safe and pleasant herbal syrup children and grownups. Many physicians prescribed Pertussin for over 30 years. safe and acts quickly. Sold at all druggists



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RUBY TAYLOR

Vacation Bil

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planning for schools for this schools will no ks yet, but t uld be set; the enlisted, and ed as early as the date now, it, and that not wd out the sch true when we v settling on th here are three erature giving info ns of the vac e may be had nday school de one. Let's be our greatest t of the work opportunity to he girls, and there is them to co nor for it. Let' while we have the e for this will Laurel C

To say that t Convention in Lau a success is put ed. The slogan before had been, ' ple outside Laur " There were outside Laurel. Q not register, so v se to the thous convention. The program wa have we had as conferences of ti and the interest encouraging. The re great hours Certainly the their part nobly. ople to not onl to help adver ly as did they. F ed grateful ar who helped the

Twenty Pastors, offic associational of mark the date strict Sunday that will be held place, date, and peared in last ll again next Watch for it a and program ha ery pastor and s state, with the r gram be posted ce in the ch sure to atten

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## Sunday School Dept.

E. C. WILLIAMS, SECRETARY JOHN A. FARMER, ASSOCIATE S RUBY TAYLOR, ELEMENTARY SECY.

Vacation Bible Schools

he time is now here for thinking planning for our Vacation Bischools for this year. Of course, schools will not begin for some ks yet, but the definite time uld be set; the principal selected enlisted, and the faculty comed as early as possible. By fixthe date now, you can be sure it, and that nothing comes in to ed out the school as sometimes rue when we wait until late besettling on the time of it.

here are three packages of litenture giving information on many ns of the vacation school, and se may be had by requesting the Sunday school department to mail one. Let's begin planning now you one. Let's begin planning now for our greatest year ever in this part of the work. Here is a real ortunity to help our boys and girls, and there is no difficulty getthem to come-in fact they nor for it. Let's minister to them while we have them so we can; the time for this will soon be gone for

Laurel Convention

o say that the Sunday School Convention in Laurel March 7-8 was success is putting it mildly ined. The slogan for many weeks before had been, "One thousand people outside Laurel at the Conven-There were 840 registrations outside Laurel. Quite a number did not register, so we are certain that se to the thousand did attend the convention. The people were happy, the program was good, and never have we had as largely attended conferences of the departments and the interest in these was most encouraging. The general sessions were great hours.

Certainly the Laurel people did their part nobly. Never have we had people to not only plan for it locally but to help advertise it so extensively as did they. For it all we are indeed grateful and thank every one who helped the good work.

Twenty Conferences Pastors, officers, teachers, and sociational officers, be sure to mark the date and place of your strict Sunday school conference that will be held during April. The place, date, and counties of the 20 appeared in last week's Record and ll again next week in this column. Watch for it again. Also, a letter and program have been sent to evy pastor and superintendent in the state, with the request that the program be posted in some conspicuous e in the church. Just one day. sure to attend.

April—Training

April is Teacher Training Month the Sunday schools. Plan your class sure, and the books on evangem are being used more than ever this year. How fine this is, and in he with our 1939 emphasis! Any stor who will teach it, or have it aught, can get a free copy of "How Win to Christ" by writing a card the state Sunday school secretary.



Phases of the Mission Sunday School work done by students of Blue Mountain College: (1) Members of the Life Service Band in meditation before starting for their classes. (2) The Sunday School "down the tracks". Teachers in second row, left to right: Dorothy Pearson, Gussie Mae Guyton, Edna Ruth Rea. (3) Sunday School class "over the ridge". Extreme left: Lois Brimm, General Director of Mission Sunday School movement. (4) Dorothy Pearson and her class.

#### SUNDAY SCHOOL LESSON

(Continued from page 10) was manifested. He came to men and appeared at the end of the preparatory age to take away sins by the sacrifice of Himself. He was seen, He was heard, He was believed on in the world, and received up into glory.

(d) God, Who prepared our redemption in our Lord and Savior, is the object of our ultimate faith and hope. "Who through Him are believers in God, that raised Him from the dead, and gave Him glory; so that your faith and hope might be in God. Did God raise Jesus from the dead? Then He can raise you from the dead. Is He willing to do so? and does He propose to do so? His raising of Jesus from the dead is His pledge that He will raise us from the dead.

IV. The Christian's Perfect Love. I Peter 1:22.

You have purified your souls, "Unto unfeigned love of the brethren, love one another from the heart fervently." To seek the best in the brethren, and to suffer discomfort that the best in the brethren may be brought out, and to do this all for Jesus' sake, is to show Christian love in perfection. Can you long and pray over the unlovely and the unlovable for His dear sake?

V. The Perfect Instrument of the Soul's New Birth. I Peter 1:22.

"Having been begotten again. . . through the word of God" we are not regenerated out of, but by means of, the word." The Holy Spirit of God is the seed of the new birth. and the word is the instrument of the Spirit. The word gains entrance for the Spirit.

VI. The Perfect Relationship Between Christ and the Christian. I Peter 2:20-25.

In this passage we are told that we are not to expect to receive and godly gain from a deserved punishment; but, if you do well, and are still made to suffer, your suffering is acceptable to God, and may become a means of grace to you.

Verses 21-23 is a tremendous passage. We were called to follow Christ, Who suffered for us. thereby leaving us an example. He committed no sin, He never answered evil in kind, never threatened when He suffered; but committed Himself to God. Is it not beautiful and gra-

cious of God to let us walk as He walked, to live as He lived?

"Who His own self bare our sins in His body." This does not say that He was in any sense sinful, but that He took to Himself all our sins, took our place as a sinner, and bore the penalty for those sins. He was hanged on a tree as a sinless sacrifice for sinful men. And this He did that we might have advantage of this death, that His death might so avail for us that we might be accounted as having died. And in Him we died unto sin that we might live unto righteousness. A man can not live righteously as long as he is the slave of sin. A man can live righteously only when he has been set free by the Lord's sacrificial death, and has in addition, received the power of the Spirit of the Lord to enable him.

Wahout Him as shepherd we would go astray like sheep. Let us therefore follow Him as shepherd and bishop of our souls.

#### -BR-"JUST THROUGH NEW TESTAMENT'

On Thursday ngiht, March 9th, we had at our church at Lorena, a celebration of our study of the New Testament. Our church has been organized five years. We have had prayer meeting on Thursday nights. Average attendance has been fifty. After two years we started in the first chapter of the New Testament. We took one chapter each week. We finished the book. Our program started with our Juniors in B. Y. P. U. Some of the positive qualities for Christian Characters,

#### YOUR STOMACH?



Mobile, Ala.—Mrs. F.
B. Winter, 515 S. Cedar
St., says: "After eating,
I would get so bloated
by gas, and Dr. Pierce's,
Golden Medical Discovery helped me so much.
My appetite improved
and I was relieved of the
gaseous condition. It is
a fine medicine for the
relief of acid stomach."

Get it in liquid or tablets from your druggist
today. See how you will improve.

#### QUALITY CHICKS ONLY!

Hatched in the South for the South From Purina Embryo Fed Flocks Profit by getting the Best-Write or Call

EDWARDS HATCHERY at Tucker Latham's Seed Store Jackson, Miss.

by Mrs. E. G. Hawkins; Some of the negatives that hinder our Christian Characters, Mrs. O. T. Tadlock. How to make a success of Christian Character, by Rev. G. T. Henderson. We then had one member of the church for each book of the Testament, giving who wrote it, some of its teachings, beginning with Matthew. Each book in rotation. We had appropriate songs. We had a good meeting. All enjoyed it. We now will begin in the Old Testament with one chapter till we go through it.

Our women in W. M. U. are reading the Testament, taking a chapter a week .- D. W. Moulder.

#### ORDINATION Zion Hill, Copiah County

On Sunday evening, January 30, 1939 we ordained brothers H. H. Russel, A. C. Remmington and B. T. Furlow as deacons. These brethren have shown an interest in our work, and are now pledged to a cooperative effort looking to a genuine revival of every phase of the work. The Presbytery was made up of the pastor and Deacons James and Fillmore and Rev. D. W. Griffin, a student in Mississippi College, who preached the ordination sermon. His message was well planned and delivered and gratefully received. Our church has included the cooperative program in its budget for the year. Pray for us.-O. C. Chance, pastor.

#### WITH CHRIST AFTER THE LOST

L. R. SCARBOROUGH

A new edition of this book is especially timely during the special emphasis on evangelism. It is a treatise on evangelism which will help God's children who are interested in soul-winning to interested in soul-winning to be better equipped.

New Edition \$2.25

## GEORGE W. TRUETT A Biography

P. W. JAMES

"It is eminently fitting that the life story of one so useful and influential should be put in perminuential should be put in permanent form: First, to exemplify the power of God's grace on the life of one who has lived in the twentieth century; and second, on account of the inspiration it will bring the people."

Illustrated \$2.50

### YOUTH MAKES THE CHOICE

H. E. WATTERS

Published about a year ago, and now in its second edition, YOUTH MAKES THE CHOICE plainly is filling a unique need in a unique fashion. The author makes extensive use of anecdotes, literary references, and other illustrative devices to drive home his ideas. It is a book that should be available to every young person. every young person Illustrated \$4.00

500 E. Capitol St. Jackson, Miss.

## The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Just outside our bedroom window, close by the little side porch, is a close by the little side porch, is a large English hawthorne. It is pretty almost the year 'round. In the spring it has white airy blossoms. These are followed by green berries that turn to orange, then flame-colored in the fall, and later near Christmas, become a bright red. There is a vellow insmine wing which twines all yellow jasmine vine which twines all over the hawthorne, and in late February and early March, this vine is full of beautiful, fragrant, yellow, bell-like blooms. The bush is covered with masses of the golden blooms. ered with masses of the golden blos-soms, and this is the way it has been for the past two weeks. It is favorite resort for the birds.

Only a few days ago, there was handsome red bird resting in its branches and a drab colored though perky little sparrow not far away. The red bird just sat there quietly, turning his head from side to side, no doubt very proud of his brilliant coat and new spring top-knot, and rather disdainful of his noisy little neighbor, for the spar-row ruffled out his feathers and smoothed them down again, chatter-ing all the time. Now, I can't un-derstand bird talk, but if I could, think I might have heard some thing like this from the little fel-low. "I know I don't look like so much. I don't have any of those bright colors that you are so proud of, and I know that people are always trying to kill me or run me off. They call me a nuisance, but I don't let that bother me since I heard what Jesus said about me."

At that the red bird cocked his head a little more to the side and I a little more to the side and I think he asked rather scornfully, "What do you mean? What did Jesus say about you?" And the little sparrow must have answered, "Didn't anyone ever tell you? He said that not a sparrow is forgotten by God; that not one of us falls to the ground without His knowing it. Isn't that without His knowing it. Isn't that something to be proud of, even if I don't have a fine shining coat like yours?" He stopped and preened his feathers and began chattering again, and I think what he said might have been, "But when I see people running around so worried and troubled and so full of care, I think that surely no one told them think that surely no one told them the rest of what Jesus said. I'm certain He wanted them to know it, for He said that they were worth more than many sparrows. I wish I had some way of telling them that since He is watching over and caring for them that they have no reason to worry." And having preached his sermon the little sparrow flew away.

I'd like for us in the next few weeks to study some of the things that the Bible tells us about God.

I will give you some references to

I will give you some references to look, up, which will give the inlook, up, which will give the information asked for. When you find these references, do not copy the whole verse, just find the word or words that are called for and give them. To the first one who sends me the correct answers each week, I am going to send a small gift. For the benefit of those who live some distance from me, I am going to take into consideration the post to take into consideration the post marks. Otherwise, the closer ones would have the advantage. So if your letter is postmarked the 25th it would win over one mailed the 26th even though the latter one reached me first.

Don't forget to send your gifts for the Orphanage and Miss Mc-Sween's Scholarship.

With love, Mrs. Frances Steele.

BIBLE STUDY Peter's Second Sermon. Read Acts 3:11-26. After Peter healed the lame man,

all the people in the temple came running to see the wonderful thing that had been done, and the ones who had worked the miracle. When Peter saw the crowd around him, he thought, "Here is a chance to tell the story of Jesus. These people will listen to me." So Peter began to speak to them and tell them that it was not his power that had made the lame man to walk, but faith in the power of Jesus. He told them again that this Jesus, whom they had crucified, God had raised from the dead; that He was no longer dead, but was alive again. They knew that He was alive for they had soon Him They had word the had seen Him. Then he urged the people to turn from their sins and believe in Jesus. Many did believe, until the number of the believers was five thousand. All did not believe and accept Jesus, however, for some of the religious leaders were very angry with Peter and John because of their teaching, and had them arrested and put in prison. The next day they were brought into court and were asked, "By what power did you heal this lame man?" Even though Peter knew that many of his hearers were the same ones who had sent Jesus to the cross, and that they might also put him to death, he saw in this another chance to tell about Jesus. Unafraid, he answered that it was through the power of Jesus that this man was healed. This Jesus that the man was healed. This Jesus that this man was healed. This Jesus, whom they had rejected, was God's son, and only through faith in Him could they come to God. The rulers were more displeased than ever at Peter's words, but they could find no excuse to punish two men who had done nothing but good in healing as done nothing but good in healing a lame man; so they threatened them, warning them not to preach any more, and turned them loose. Peter and John would not promise not to preach again in Jesus' name, but instead they answered that they would have to obey God rather than man. Then they returned to the other disciples.

Florence, Miss., March 11, 1939.

Dear Mrs. Steele:

I guess you think that I have forgotten "The Children's Circle," but I have just kept putting off writing to you. It's only six more weeks until our

school will be out. I, for one, can hardly wait until it closes.

Enclosed you will find a small offering, given by ones who are interested in the Lord's work. Divide it between the Orphanage and our B. B. I. girl. Lots of love,

Dorothy Lane Britt.

Dorothy what are you going to do with all your time when school is out? Won't you be just a little bit sorry when the time comes? Thank you and any others who had a part in this offering. We are grateful to you and them.—F. L. S.

Oxford, Miss., March 11, 1939.

Dear Mrs. Steele:

I am a reader of the "Baptist Record" and enjoy the "Children's Circle," so I am sending my answers to this week's puzzle. 1. Job. 2. A Titus (?). 3. Lamentations. 4. Acts. 5. Numbers. 6. Mark. 7. Judges. 8. Proverbs. 9. Chronicles. 10. Amos. 11. Ruth and Esther. 12. Revelations. Revelations. Your friend,

Mrs. J. S. Locke. Your answers are very interesting, Mrs. Locke, especially since you find another article of dress among the books of the Bible—the "tie" in Titus. We also have "hose" as found in "Hosea". Thank you for your response.—F. L. S. Mt. Olive, Miss. March 14, 1939.

Dear Mrs. Steele:

This is the first time I have written you. I am a little boy, nine years old. Granny gave me a little pig. When he gets big enough I am going to sell him and put the money in the bank to help pay my way through college, when I fin-

ish high school.

Daddy reads the Bible to me every night. I like all the stories but I like about David best. I hope I can be a great man like him some day. I can't go to Sunday school.
We don't have any way to ride and
it is too far to walk.
Your friend,

Aubrey Lee Clark. Aubrey, you miss a great deal in not being able to go to Sunday school, but you are blessed in havscapool, but you are blessed in having a father who reads the Bible to you every night. There is a grandmother who loves you, too. Who else lives in your home? You don't live very far from me. I'd like to know more of an ambitious boy like you.—F. L. S.

New Orleans, La. March 13, 1939.

Mrs. X. O. Steele, Magee, Mississippi Dear Mrs. Steele:

Enclosed is receipt for the \$10.27 sent by the Children's Circle to apply on Miss McSween's scholarship. We join Miss McSween in apprecia-

tion for this help.

Week before last we had a great

Home Coming Week with good at-Home Coming Week with good attendance and fine spirit. Dr. W. F.
Powell of Nashville gave the Layne
Lectures and Mr. Charles A. Wells
of New York the Tharp Lectures.
Thanking you and all who had
a share in this gift, and with every
good wish, I am
Yours sincerely,
W. W. Hamilton, Pres.

Members of the Circle:
In studying the Sunday school lesson on Peter's deliverance from prison, I was much impressed by the attitude of the disciples as Rhoda told them that Peter was at the door. Even though they were praying for his deliverance could not seem to grasp the fact that their prayers were answered. It brought to mind an instance that occurred when I was teaching a class of boys, ages from 13 to 16 years. One of the boys was very unruly and really made so much disturbance that it was difficult for me to hold the attention of the class. I went to the Lord in prayer about it and in a short time this boy was it and in a short time this boy was a model pupil and really helped me rather than hindered. I told one of the other teachers of this incident, showing my surprise at the change in the boy, and felt rebuked when she said, "Why, was not that the very thing for which you asked?" It seems I had doubted just as the disciples did.

I am so very thankful that I can read, write and suffer so little even though I have very little hope that I can ever walk. I feel that it would be wicked to complain.

I enjoy the Circle and so many other good things in the Record.

Mrs. McCall

Mrs. McCall.

Dear lady, we are glad to have this story of answer to prayer, and your very human reaction to it. I wonder if God does not answer our prayers sometimes, and we fail to recognize the answer when it comes? We are always happy to see your letters. Your faith and courage and beautiful spirit are an inspiration.

—F. L. S.

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Jackson, Miss, March 13, 1938 Children's Circle:

Please accept our sincere the for your contribution of \$150 Building Fund—\$1 for J. E. Memorial; \$7.88 General Su

Your continued interest and port is deeply appreciated.

Sincerely yours,

W. G. Mize, Sup.

Baptist Orphanage

## FIND YOUR ANSWERS IN BIBLE

(The following references give s names by which God is called

- Matthew 6:26. Genesis 35:11. Psalm 68:35.
- Hosea 11:9.
- Psalm 5:2. Psalm 7:17. Ecclesiastes 12:1. Psalm 19:14.
- Psalm 24:8.

10. I Timothy 1:17. 11. Psalm 118:27. 12. Psalm 9:2.

Find these names by which is called and send them in, he wait. Be the first.

#### SILENT STEWARDSHIP of the books right s PROMOTION

Any pastor, no matter how h ed his resources, may now com a Five Week's Program of Tib Education and Promotion with any interference with his other in and activities.

The Layman Foundation, on ship, missions, achie istored without profit by the of which are no man Company, has just revised Christian. recast a series of Sixteen Tili Tabloids, attractively printed in

A sample package of the six Five churches titles together with suggestions in a meeting that the Five Weeks' Program of Si Stewardship Promotion, will be The meeting had h to any pastor for ten cents.

tist Record and address your of spirit prevailed, of to: The Layman Company, 730 b ed, and goals for the Street, Chicago.

## Bad Breath May Show church. Officers of Ward Need This Help Director, Reuben Director, Frank

Bad breath is sometimes due to b teeth and often due to slugg bowels. It offends. And to neglect it may

vite a host of constipation's of discomforts; headaches, bilious loss of appetite and energy. Don't let constipation slow! down. Take a little spicy, all v table BLACK-DRAUGHT tonic In the morning there's an evac

tion that's generally thorough. feel fine again! BLACK-DRAUGHT'S principal gredient is an "intestinal to laxative." It helps impart tone lazy bowel muscles. Millions

packages used yearly!

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Baptis AUBER J. WILD OXFORD,

sday, March 23

ul Winning Bo arch being stud because of the of so many ch in observing st th, and because to cooperate in the evangelism, the s were soon all Stores and e ol Board ran or he books. If one of the ones th the course on not let it go by t for it later. We hop are running to rej

Our leaders, man learned the value se. It develops individual union an mation about th Pontotoc Re-organi

B. T.

c on the first any pastor for ten cents. interest of re-org In writing please mention the sociational Training were adopted. The slated for the afte Treasurer, Mrs. P sell, Chorister Ferrell, Pianist; S riam Cooper; I er, Tate Woodruft Elmer Black Program Co rge, Mrs. W. Elizabeth Brown.

> Good Hope in Orga hanks to Ass

E. McArn, we

Union at Go nty. The gen ed, Mr. J. H. four unit or Story Hour ens as leade U. with Mrs der; Senior w ds, leader, a rds as leader Norman St to the office y, Mrs. Coda Mr. Norman l leader. Cong have been lership of t McArn rep ek after the ved they had i

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## Baptist Training Union

Aim-Training in Church Membership AUBER J. WILDS . . . LUCY CARLETON WILDS . . STATE SECRETARY ASSOCIATE SECRETARY JACKSON, MISS. OXFORD, MISS.

oul Winning Books Give Out arch being study course month, because of the loyalty on the of so many churches and unin observing study course this th, and because of their desire operate in the special emphasis evangelism, the soul winning books were soon all ordered and the Stores and even the Sunday ool Board ran out of one or two of the books. If your union was which a one of the ones that had to post-in be pone the course on this account, do not let it go by unobserved, plan for it later. We hope to have plenty OSHIP of the books right soon. The presses are running to replenish the sup-

Our leaders, many of them, have of Tits learned the value of the study on with course. It develops interest in the other in individual union and church, gives information about the Bible, stewardion, who ship, missions, achievements, etc., all y the la of which are needed by every revised Christian.

inted in Pontotoc Re-organizes Associational B. T. U.

the six Five churches were represented restions in a meeting that was held at Ponm of So totoc on the first Sunday in March. will be The meeting had been called in the interest of re-organizing the Ason the b sociational Training Union. A fine your of spirit prevailed, officers were elect-y, 730 k ed, and goals for the coming months were adopted. The next meeting is slated for the afternoon of the first Show Sunday in April with the Randolph church. Officers for the year are: S Hel Director, Reuben S. Pitts; Asso. Director, Frank Davis; Secretary-Treasurer, Mrs. Pat Rankin; Loyce due tob Russell, Chorister; Miss Ernestine Ferrell, Pianist; Senior Leader, Miss Miriam Cooper; Intermediate Leadt it may er, Tate Woodruff; Junior Leaders, tion's of Mrs. Elmer Black, Mrs. Clark Bry-biliouss ant; Program Committee, Hershell rge, Mrs. W. H. Cochran, Miss Elizabeth Brown.

> Good Hope in Perry County Organizes

Thanks to Associational Director E. McArn, we have a new Trainounty. The general officers were four unit organizations set up. Story Hour with Mrs. Virgie vens as leader; a Junior B. Y. U. with Mrs. Lovin Edwards, der; Senior with Mrs. Coda Edds, leader, and Mrs. Coda Edrds as leader for the B. A. U. Norman Strickland was electullorum ed to the office of general secrey, Mrs. Coda Edwards, pianist, Mr. Norman Strickland as Bible l leader. Congratulations to these have been entrusted with the lership of these organizations. McArn reports that the first k after the literature was reved they had nearly 100% in each on on all except study course.

They had not had time to have a study course, but this was going to be an early effort in the life of

-0-Congratulations to Duffee, and thanks to Mrs. M. L. Files for the report of a newly organized union at Duffie. We do not have the names of officers, or list of objectives set up by this new union, but we are sure they start off with a full corps of officers, and have adopted nothing less than the standard of excellence as their minimum goal.

#### -0-You Never Know What Influence You Are Having

Recently we met a young man, now living in Winter Garden, Fla., who spent some months in the C. C. C. camp in Vicksburg. He was glad to see someone from Mississippi, and told of the wonderful help First Church, Vicksburg, had been to himself along with a large number of the boys who were in camp. They had organized a B. Y. P. U. for them, and encouraged them in many ways. Thes boys were transferred to Utah, and while there started some Baptist work, where there was no Baptist church, that continues to live to bless. Some of the Vicksburg people may remember this young man, Mr. Vineings. He continues in his church interests and activity. "Sometimes you entertain angels unaware."

#### Hansboro B. Y. P. U. Influences Church Membership

How happy we are to get a report like this one. We have the information regarding the good work of the Handsboro B. Y. P. U. During the past year, there has come into the membership of the church fifteen who were directly influenced to this decision by the B. Y. P. U. The pastor and his wife say that they have every reason to believe that none of these fifteen would have been reached had they not had the B. Y. P. U. that had reached them for its work, and through it led them to conversion and church membership. Every union should take advantage of its opportunity to reach the associate members for Christ. Make it your evangelistic opportunity. We congratulate Hansboro, and are glad to pass this fine suggestion on to others. Brother E. S. Flynt is the untiring, and efficient pastor.

#### Springhill Church, Copiah County Organizes

Thanks to Belva Gillis, director of the Spring Hill church in Copiah County for a report on the organization in their church. Their first step was a study course. This ripened into interest that led to the setting of the Training Union with five unit organizations, Adult, Senior, Intermediate, Junior and Story Hour. The report reveals the fact that except for two small cloak rooms, THE HIGLEY PRESS, Dept. J, Butler, Ind.

which are being concerted into meeting space, they only have the church auditorium. This seemed to be a problem, but was solved by curtaining off space for the different unions and so everyone is happy and busy. We rejoice in this new work and are glad to pass on to other churches who only have the auditorium in which to meet the idea of curtains.

SEPTEMBER 10-17 is being set aside as STATE MISSION WEEK. It will be classified as "Come Ye Apart Week" with a general theme "The Triumphant Church." Every church member will be asked to cooperate in the plan. Every B. Y. P. U. and B. A. U. is asked NOW to begin to pray for and plan to participate in this great week of

\_BR\_\_\_

S. S. ATTENDANCE MARCH 19th Meridian, First Church ......588 Jackson, First Church ......958 Jackson, Calvary Church ......955 Jackson, Davis Church ......218 Jackson, Van Winkle Church .....102 Clinton Church ......360 Magee Church ......180 Mantee Church ......121 Newton Church ......278 Utica Church ......131 Hernando Church ......126 Morton-Springfield Church ......160 Vicksburg, First Church ......448 Columbus, First Church ......655 Siwell Church ...... 57 Florence Church ......122 -0-

Jackson, First Church ......211 Jackson, Calvary Church ......198 Jackson, Davis Church ......168 Jackson, Van Winkle Church .... 60 Glenfield Church ...... 84 Spring Hill Church (Copiah) .... 57 Newton Church ......132 Utica Church ...... 59 Siwell Church 60
Columbus, First Church 187 Bethlehem Church ...... 56 Vicksburg, First Church ......104 Immanuel Church 95 Springfield Church 44 Meridian, 41st Ave. ..... 55

#### -----BR-----GROWING JOYFULLY

-0-While with Miss Biby at Columbia in the Intermediate Week, at the First Church there, we went out to Greenville church for an afternoon conference. Mr. D. C. Bilbo wrote as follows to Miss Biby: "We had a real good Sunday school last Sunday. You remember our goal was 20. (They had been having 12 and 12) We had 24 present. Our goal for next Sunday is 30. We hale started working to finish up with the curtains." D. C. Bilbo.

Goss, where we also went for a conference, had as their goal 125. reached 105, where they had been averaging 70 to 80. Goss has planned to departmentize their entire Sunday school.

Just two direct results of the Special Association Wide effort.

#### POCKET QUARTERLY FREE

Every verse explained. Practical Helps. Higley's Commentary, \$1.00. Guaranteed the best. Big catalog FREE.

#### BIRTHDAYS

-0-On March 12th at Forest in the home of Mr. and Mrs. M. S. Moulder, Mr. A. W. Moulder and his little grandson, John Paul, celebrated their birthday in the presence of a host of relatives and friends.

At noon a delicious spread was served in picnic style; and everyone enjoyed it immensely. The two beautiful birthday cakes bore the number of candles, forty-nine and one respectively.

Many relatives and friends were

Blue Mountain College students elected Miss Marie Gary of Eupora president of the Student Government Council of the college for 1939-

#### RELIGION AT THE HOSPITAL By Louis J. Bristow, Superintendent

At the Southern Baptist Hospital in New Orleans every day is begun with religious services in the chapel These services are led by a student nurse, a graduate nurse, the superintendent, or other worker, or a visitor. No service is held in the chapel Sunday mornings. On that day one-half the workers are permitted to be off-duty from nine o'clock in the morning until two o'clock in the afternoon, that they may attend Sunday school and preaching services in the churches. The other half of the workers are off duty from two o'clock in the afternoon for the rest of the day. Of course those who work at night, may attend morning services.

Some people seem not to understand why hospital workers are not allowed to attend all Sunday services. Of course, such folk do not think clearly; for the most casual consideration would indicate to them that a hospital must have a working force on duty 24 hours a day, seven days a week, 52 weeks a year. That is to say, there is no time when a hospital may cease its work. Sick folk are sick all day, every day.

Holidays-such as Christmas, New Year, Thanksgiving, Fourth of July and (in New Orleans) Mardi Gras --mean a greater volume of work for nurses, internes, orderlies, doctors and everyone associated with hospitals; for the number of accidents and cases of acute illness become much greater on such days. Truly, the life of a hospital worker is not an easy one; and it is only when we can begin the day reverently with prayer and praise that we can meet our tasks.



#### BY THE FRUITS OF CHRISTIAN EDUCATION YE SMALL KNOW IT.

The mission Sunday school movement started by Blue Mountain College students in 1935, under the auspices of the Lewrey Memorial Baptist Church, grew out of a "Macedonian call" from one of the people with whom the Life Service Band of the college had been working—a mother, herself a Christian, who felt the need of Bible teaching in the community in which she lived. Thus was the movement born and the Gospel given to people who heretofore had not been exposed to the message of Christ.

Miss Willie B. Cox was the first teacher. Others largely instrumental in developing the work were Jennie Lee Hunt, Mildred Senter, Luretta Trumbull, Frances Frazier, and Christine Sanders.

During the college session of 1935-36 Ruby and Helen Turner and Ada Ruth Tabb did much to develop both the original mission school and one about two miles from town at another home. This latter school was discontinued when the family in whose home it had been held moved away; but was revived last year by Elizabeth Majors and Lois Brimm. This year it is conducted by Lois Brimm, Dorothy Pearson, Edna Ruth Rea, and Gussie Mae Guyton.

As an offshoot of the original mission, a Sunday school for Negroes, with a membership of twenty-four, is now being conducted in the community, with Martha Dorroh in charge.

Today there are three mission Sunday schools ministered to by the college students, each one divided into classes, with the exception of the Negro school. The schools include ages from cradle roll through primary, junior, intermediate, senior, through adult. The school "over the ridge" has a membership of thirty; the one "down the railroad tracks' has a membership of twenty-two. Lois Brimm is mission Sunday school superintendent, having general direction of the three schools. Her associates include Betty Carter, Julia Long, Dorothy Pearson, Martha Dorroh, and twenty-five other students who alternate in teaching classes.

While the mission Sunday school is under the auspices of the Lowrey Memorial Baptist Church, the direction and teaching are done entirely by students of the college, thus giving them experience in teaching, personal work, and soulwinning. The Church finances the work, which so far has only called for literature and song books. It has lent the girls a small portable organ which is kept in one of the homes where the schools are held. These schools are held in the homes of the people who are being ministered to by the college extension group. Actually the Gospel is being taken into their homes.

The students delight in this opportunity to serve their Master. The girls meet their classes every Sunday, rain or shine, sleet or snow, and they say there is very little drop in the attendance on bad days. Only three conversions have taken place so far. One, a forty-year-old father, and two intermediate girls.



REV. D. H. BARNHILL

#### FROM PELAHATCHIE TO ROSEDALE

After a profitable pastorate of three years, Rev. D. H. Barnhill has resigned at Pelahatchie to accept the pastorate at Rosedale.

After paying an indebtedness of \$300, Pastor Barnhill led the Pelahatchie saints to do \$700 in church repair work, built a parsonage, and pay for it, except \$250 which will be paid this fall.

There was a marked growth in

the spiritual life of the church, every department showing a numerical increase and a very large increase in the number and in the activities of the young people.

Mrs. Barnhill, being a trained young people's worker aided greatly in the growth of the young people's work.

At the closing service, people of all denominations came in large numbers to express their thanks for the work of the Barnhills in Pelahatchie and in the county.

However, the girls are buoyed by prayer, faith, and their knowledge of the experiences of Carey, who toiled for more than seven years in India before one soul was saved. Too, as Carey did, they believe the "prospects are as bright as the promises of God."—Frank E. Skilton.

## COALS FROM THE ALTAR Sec. R. C. Campbell in The Baptist Standard

-0-

Just as the lips of Isaiah were touched with coals from off the altar, the lips of many Southern Baptist preachers are being touched with the fire of God today. The writer has just returned from the Preachers' Evangelistic Conference in Mississippi. Some of the most marked evidences of a genuine hunger on the part of the preachers, and a new compassion in the hearts of the preachers, were revealed during that meeting. The conference was great from the opening day to the closing hour. Drs. L. R. Scarborough, M. E. Dodd, W. R. White and T. L. Holcomb were there. I have never heard them when they were better. The preachers were there. They preached, they prayed, they agonized, they repented, they purposed, they confessed, and turned their faces back to their respective pastorates to do more in winning the lost. One of the best known and most beloved pastors in the state confessed publicly to the entire assembly that he had failed

in doing what he knew he should have done in winning the lost, and made the statement that he could hardly wait until he returned home to go to a certain business man, confess to him that often he had thought about speaking to him, but had failed, then seek to win him to the Lord. This statement was typical of many such statements during the meeting. One preacher said, "I have had mountain top experiences, and the first day I was on the mountain top, but since then I have been above the mountain tops."

The preachers present were representatives. There were college presidents there; Dr. Lipsey, the editor of the Baptist Record was there. I believe he did not miss a service. Pastors of city churches, town churches, and country churches were present. Young preachers just starting in the ministry were there. It was glorious to be in such a meeting.

The newly elected secretary, Rev. D. A. McCall, has already made for himself a place in his leadership of Mississippi Baptists. He has a vision, an objective, knows where he wants to go and is following the Lord in reaching that destination. We predict for Mississippi



#### IN MEMORIAM Resolutions of Respect

God in his infinite wisdom December 8, 1938 called to a heavenly home the spirit of our loved brother, J. E. Barnes.

Therefore, be it resolved by a Gallman Baptist Church:

First: that our church and a munity has lost a faithful won He was regular in attendance on the services of his church. And deacon he was most faithful in service.

Second: that our deepest sympthy be extended to his beren family. We pray, that the Hearly Father, whom he loved and seed, will guide, comfort, and such them through the years, until the shall join him in our Father's Homester's Ho

Third: that a copy of these me lutions be sent to the family, and to the Baptist Record and a me be spread on the church record

Mr. W. C. Taylor
Mr. E. Ray Izard
Miss Iva Summerhil
Mrs. A. V. Ford,
Committee

Baptists great things under leadership.

The pastor of the church at the ton, Dr. James W. Middleton, we but shall always led himself a great host pastor. So in my mind, and in all that state than is he. He were her in the Cichairman of the program commits a verted. Later I we everyone felt at home. The felm ship was glorious. I believe that the influence of we will be phenomenal.

# WHY EX-LAX IS The flying train rage of 20 I had go and I knew that I Later I came be and promised my going to do the

Men like Ex-Lax because it is a conditions. This treffective and dependable laxative outward and not gets results!

Women prefer Ex-Lax because it intention of become a mild laxative. It acts gently, we there had been no out strain or discomfort.

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Try Ex-Lax the next time any one; in the eighth grad your family needs a laxative. 10t at 25¢ boxes at all drug stores.

#### BEWARE OF IMITATIONS! REFUSE SUBSTITUTES!

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25c at your drug store.
FOR COLDS — Use our Gray's (Nebel Nose Drops. Small size 25e, large size stat your drug(sist.

STORY OF MY
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day, March 23

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TORY OF MY CONVERSION ptist Bible Institute Student

-0fifteen years of age I left my for the sea, and while there and became associated with seag men who were rough and little care for anything. Even the storms came and it seemhat the ship would meet disthe men would sit and gamble almost blaspheme the Holy it with their swearing and oaths. e with them I developed a spirit his type and fell into the old with them. When the ship d go into port the whiskey were filled with sailors; thus, came a drunkard, and on my rehome I was such a wicked man

my own family did not want me, and my father told me to va-I left my home for New York City to reform, but there met with old associates and went back into the drinking again. After staying nd in the liquor cellars or underworld of Brooklyn, drunk for two weeks, I fell into a gutter sometime during the night and was almost frozen the next morning. I was found by a withered gray-haired woman who aroused me and said, "Child, you need Jesus." I left there ch at C and will never see this woman again, but shall always have her picture stor, So in my mind, and if she had what genial s she told me I needed, then I shall ne. He we meet her in the City of God. Howcommits ever, at this time I was not con-left a verted. Later I was almost killed he felle by a train while sleeping with my we that a head on the railroad track-under the influence of whiskey-but was barely saved by a man who was with who pulled me off the track. The flying train rushed on. At the ORT and I knew that my end was hell. of 20 I had given up all hope Later I came back to my home and promised my family that I was g to do the right thing and they accepted me back on those e it is conditions. This transformation was axative outward and not inward. In a few weeks I started to school with the cause it intention of becoming a lawyer, but ntly, with there had been no change in my life. I entered the eighth grade at the cause it public school and worked nights in like de the nearby factories to bear my expenses. All the little boys and girls any one; in the eighth grade were my friends e. 10t a and I shall never forget how they would follow me around at recess and talk to me, and tell me their dish experiences. Then, too, the teachers of the high school were so kind to me, and always ready to help me with Latin, declamations, orations, etc. I had been going to school for two years without the

ard change; though as I was

walking around one Saturday night

I was passing an evangelistic club

and I heard them singing a beauti-

Grace, How Sweet the Sound that

song which was "Amazing

d a wretch like me, I once was but but now I'm found, Was blind

now I see." I stopped, went into

place and listened at the men

ify. It became real that these a had something that I did not be. After service I had a long

with the Christians and left the

e under conviction for my sins.

next Saturday night I went

to the meeting, though when

I went back to my home I was not able to sleep, and getting out of my bed I started praying to the Lord to save me. I decided that the best place to get right was on the old road on which I had opened whiskey and committed all kinds of sin. The night was a very cold night and the rain drizzled down, but my mind was on God and my lost soul. I said, "Now, Lord Jesus my Saviour, here is my life, and I want to be saved. I know that I need you, and I won't leave this road until you save me." At four o'clock the next morning the peace came and I know that he saved me there. I went home and my father and mother had a prayer meeting at day-break.

The next day was Christmas Eve Day (Sunday). I put my changing clothes for baptism in a suit case and started to the church and while on the way bystanders looked on and said, "Are you leaving town?" My answer was, "No, I am leaving hell." The matter was put before the church, and due to the fact that the water was cold and the idea of such an episode happening at such a time, the brethren wanted to put off the baptism until warmer weather. I explained the situation and requested baptism then and there. The pastor baptized me after unanimous vote of the church to

I first led my brother to Christ who was later killed in a college football game and now I have to preach sermons for him and myself as we made the agreement under an old oak tree as we entered college to fight our battles together and to stand for the Lord even unto death. He died while we were trying to get an education to serve the Lord. This left me in a sad condition as he was part of my life. Though the consolation is that I am going to meet him in the sky.

Since I was converted five of my old comrades have died, with their shoes on, under the influence of whiskey. My community suffers because of the wild fire that brings condemnation on the human race at

The Lord Jesus Christ opened up the way for my soul to find satisfaction and salvation. I have trusted Him and had faith in Him and He is sufficient. It was during my fourth year in school when I felt the call to preach. At that time I did not surrender, but the call impressed me so greatly that I could not get away from it any longer.

God has graciously permitted me to lead many souls to Christ, and now I have the passion for them. How grateful I am for the saving Power of Jesus Christ. There is no question about it, He will save a man, and this is not the end, He will use him.

The Lord sent me to the Baptist Bible Institute to prepare for greater service and through the practical activities department's great effort in this wicked old city, New Orleans, that is filled with paganism and sin-the streets are full of vice and iniquity-I have learned to preach and most of all how to approach and deal with lost people that they might be won for Christ. I have a record of two hundred and seventy-five professions of faith for the last year. These people were

won to Christ in the saloon districts, and in the streets, hospitals and prisons of New Orleans. Some lady said, "Brother - - - -, what do you do with the souls you win or where are they?" My only answer is this, "They are on the road to heaven."

I wish to give three instances of my experience as a soul winner for Christ.

Once while preaching in the seaman's institute of New Orleans a fine looking young man ran in while I was preaching and said, "I want some of that, I must have it." I talked with him and he was saved. He said, "Now, I'm saved and going back to Denver, Colorado, to my wife and babies." The next day a man came to my home and he said, "I was to hang myself last night, but the sermon put me to thinking and I was saved." This man said, "I'm going home as I am saved." His home was in Fort Worth, Texas.

As I was on an ocean-going steamer at the docks in New Orleans giving out tracts and getting ready to preach on the ship, an old sea captain walked up. I gave him a tract and on it were these words, "Heaven, Hell, the Judgment." He read it and said, "Young man, I'll just take a crack at the judgment." My answer was this, "Brother, you can't miss it, as it is too great and so certain." He dropped his head and walked away. So many would not say this, but in their actions they are actually doing it, by rejecting Christ and neglecting their own souls. It is so necessary that we decide for Christ to be our Saviour. We must not put it off. John 3:18: "He that believeth on Him is not judged, he that believeth not is judged already, because he has not believed on the only begotten son of God." Gal. 6:6: "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." Romans 6:23: "For the wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord."

You may have Him today if you will only believe and accept Him as your Saviour. God loves everybody. God wants to come into your heart. Will you let Him come into your heart that you might not fall into the condemnation of this world.

This year my assignment is in the Parish Prison on Tuesday. The inmates are young men who have not let Christ into their lives, but are suffering because of sin.

I am pastor of a Baptist Church in Louisiana and it is growing and the people are being blessed greatly. I thank God for the Baptist Bible

> Do This If You're NERVOUS

Don't take chances on products you know nothing about or rely on temporary relief when there's need of a good general tonic like time-proven Lydia E. Pinkham's Vegetable Com-pound, made especially for women from whole-

some herbs and roots.

Let Pinkham's Compound help build up more physical resistance and thus aid in calming jangly nerves, lessen distress from female functional disorders and make life worth living.

For free trial bottle tear this out and send with name and address to Lydia E. Pinkham Medicine Co., 384 Cleveland St., Lynn, Mass. Over 1,000,000 women have written in reporting glorious benefits—Pinkham's MUST BE GOOD!

Lydia E. Pinkham's

Institute. As everybody here-students and faculty-believe in winning souls to Christ and they do it. God is blessing its work.

I wish to say that I am not dwelling on my past life or past faith, but I am experiencing the grace of God in my present happy Christian life, and living not in a passive faith, but in an active faith, with that blessed hope of the present and outlook for the future.

May some one profit by this story, in that they will give their life to Christ. It is no complicated process, but it is by simply believing on the lowly and gentle Nazarene, Jesus, who wants to save you. He is the one who saves. Christ will save you as He saved me if you will only believe.

B. T. U. RECORD ALL-TIME HIGH

The Orleans Association has just completed its simultaneous B. T. U. Training School stacking up an alltime high record for New Orleans. The average attendance, nightly, approached 550 with a total enrollment of 850.

SUBSCRIBE FOR THE BAP-TIST RECORD.

-BR-----

## First Aid

## To Cold Sufferers

These Pictures Tell You What to Do for Amazingly Fast Relief



Just Be Sure You Get Genuine BAYER Aspirin. You Will Feel Better in a Hurry

The simple way pictured above often brings amazingly fast relief from discomfort and sore throat accompanying colds.

Try it. Then — see your doctor. He probably will tell you to continue with the Bayer Aspirin because it acts so fast to relieve discomforts of a cold. And to reduce

scientific authority, has largely sup-planted the use of strong medicines in easing cold symptoms. Perhaps the easiest, most effective way yet discovered. But make sure you get genuine BAYER

Aspirin. 15C FOR 12 TABLETS 2 FULL DOZEN 25C

#### HISTORY OF SYLVARENA CHURCH

On Saturday morning, September 17, 1898, a small group of people met in a little country school house for the purpose of organizing a church. Rev. G. M. Farmer and Rev. E. P. Douglas were leaders in the organization.

The church was named Sylvarena and, as the name implies, is in the woods, 3 miles west of Wesson.

The charter members were: Mr. and Mrs. S. J. McBride, Mr. and Mrs. Owen Williamson, Mr. and Mrs. D. W. Carruth, Mr. and Mrs. W. Myers, Mr. and Mrs. V. B. Haley, Mr. and Mrs. A. W. Case, Mr. and Mrs. D. L. Case, Mrs. Ophelia Crawford, Mr. and Mrs. J. C. Hutson, Mr. and Mrs. J. M. White, Mr. and Mrs. T. T. Farmer and Mrs. R. H. Ferguson, Mr. and Mrs. J. M. White are now members of Wesson Baptist Church, having made their home in Wesson for a number of years. Mr. and Mrs. D. L. Case and Mrs. R. H. Ferguson are all we have left of the charter members.

The first pastor was Rev. G. W. Farmer. The deacons were A. W. Case, S. J. McBride. Mr. T. T. Farmer was the first church clerk. He filled this important office for a period of twenty-five years.

The building committee was composed of the following: S. J. McBride, A. W. Case, D. W. Carruth, W. T. Myers, J. C. Hutson, T. T. Farmer, Owen Williamson, and V. B. Haley. The funds for the building were raised by public contribution. The people gave what they had—some money, some logs for lumber and other gaves their time. The value of the church was about \$500.00.

The first trustees were J. C. Hutson, V. B. Haley and Owen Williamson.

The first superintendent of the Sunday school was S. J. McBride.

While brother Farmer was pastor a church was built that would seat about 200 persons. He led the flock for six years. He was succeeded by brother J. H. Purser, who was loved by every one, both old and young. Any words that we might say would not describe the devout and honorable old soldier of Christ that he was. He pastored the church four years.

Following brother Purser, Rev. J. P. Sumner was pastor in 1908. He served the church one year, several additions were made to the church.

In 1909, Rev. J. C. Parker was called as pastor of the church. He was a very zealous worker, and while he was pastor the church building was enlarged to more than twice its original size and was painted white as it now is. He served the church for four years.

For seven years we were privileged to have Reverend W. H. Evans as our pastor. Everyone loves brother Evans and the church was glad to have him last fall to hold a series of meetings and then again last summer to assist in the regular protracted meeting. He is now doing a great work near Mobile, Ala. Our church made much progress while he was pastor.

Rev. J. H. Anding was pastor one year. Other pastors were: Rev.

T. J. Moore, and Rev. R. M. Boone.

In 1923 Rev. W. W. Allred was called to pastor the church. The books were revised. He served faithfully until 1926. He is now doing a great work at Laurel, Miss.

Rev. C. W. Barnes was pastor three years. Rev. Oscar Autritt served as pastor for four years. Rev. Autritt was one of the most ardent workers the church has ever had.

In 1933 Rev. E. M. Ferrell was called as pastor and during the three years that he worked with the church the church was revived.

In January, 1936, Rev. M. P. Jones was called as pastor. Since that time the church has been steadily growing and under his leadership each phase of the church work has been strengthened. His life is such a splendid example of Christian consecration and devotion that the church seems to have gained a keener vision for higher ideals and hope and pray for greater accomplishments in the Lord's work for this year. Since he has been with us a general B. T. U. has been organized with 68 members. Mrs. G. N. Case is B. T. U. director.

We have a good live Sunday school. Brother E. L. Moore is our present superintendent. He is a loyal and faithful leader.

The church at present consists of 208 members and the following officers: R. H. Ferguson, E. L. Moore, Geo. Ray, J. W. Jackson and A. L. Lowery, deacons; J. W. Jackson, secretary-treasurer; G. N. Case, church clerk.

During the 40 years of existence Sylvarena claims several young men who are now preaching. Among them is Robert Carlisle, who is now at the Bible Institute in New Orleans. Robert is doing a great work and we are proud of him.

#### DR. AND MRS. EVERETT GILL HOME FOR SUMMER

Dr. Matthew T. Andrews, of Texarkana, Texas, has received the following note from Dr. Everett Gill, our European missionary in Budapest:

Dear Dr. Andrews:

This note is just a small bunch of flowers I want to hand you in recognition of the very beautiful sermon, "A Hundred Sheep. . . . Minus One", on the first page of the Standard for January 19.

Somehow I have a feeling that I can recognize good theology and beautiful style. Your sermon was a gem and I want to thank you for it. I am filing it.

I shall always remember with pleasure our few days together in Rome last year. We are coming home for the summer and hope that somehow and somewhere we may have the pleasure of meeting both of you.

With best wishes from Mrs. Gill and me to you and Mrs. Andrews, I am

Yours very cordially, Everett Gill.

Dr. and Mrs. Gill joined Dr. and Mrs. Charles E. Maddry, Dr. and Mrs. Andrews, and Mrs. J. B. Boatright in Rome in June, 1938 in attendance upon the Italian Baptist Convention and for conference concerning Southern Baptist mission work in Italy.

## HUGH F. LATIMER New Associate Secretary of the

Baptist Brotherhood of the South

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The Baptist Brotherhood of the South is fortunate in having Hugh

The Baptist Brotherhood of the South is fortunate in having Hugh F. Latimer accept the call as the Associate Secretary of the Southwide work.

It is not necessary to introduce brother Latimer to Southern Baptists in as much as he has been working among them for so many years. He has just completed three years of service as Brotherhood Secretary of Florida. Prior to that service he traveled the territory east of the Mississippi River as Eastern Representative of the Relief and Annuity Board.

In the early days of his experience in definite Christian work he served as Director of Religious Education in the First Baptist Church, Winston-Salem, North Carolina. Dr. John R. Jester, pastor, also in the same capacity, with added feature of Enlistment Secretary in the Southwide Baptist Church, Birmingham, Alabama, Dr. James Edgar Dillard, pastor. Being a deacon and having served as General Superintendent of the Sunday schools in these churches, and with other church work experience has fitted him for this larger task.

Starting out in the business world as a telegraph operator, our new Associate Secretary soon advanced in the railroad business to the posi-

tion of City Passenger and Too Agent of the Southern Rain System at Rome, Georgia, being p moted in steady stages to Travel Passenger Agent, Birmingham, I When the world war conditions to it necessary to operate the railra under government control, Mr. Is mer was made manager of the Co solidated Ticket Office, Birmin ham, being promoted from the fice of Division Passenger Agent the Southern at that point.

This business experience has culiarly fitted him for the tast contacting men in our churches the capacity as Associate Secret —John W. McCall, Chairman hatist Brotherhood of the South, Me phis, Tennessee.

The newspapers have made a of the announced desire of the pope for peace. It is well to what sort of peace. He never his hand or voice against the vasion of Ethiopia. He has me uttered a syllable against the pol of the Italian government to the out the Jews from that com There has been no effort to s the invasion of Spain by Mo from Africa, large armies f Italy and technicians and airpla from Germany. There is a lot of h bugery in the world, a large par it at the Vatican.

Keep your body free of accumulation waste, take Dr. Pierce's Pleas Pellets. 60 Pellets 30 cents. Adv.



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MRS. MARO President

OF BIRTH

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